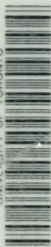


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THE
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OF
VIRGIL

LITERALLY TRANSLATED, WITH NOTES

BY DAVIDSON

Joseph

REVISED BY

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FOR INTERLINEARS, AND "COMPLETELY PARSED," SEE OTHER PAGES

VIRGIL'S BUCOLICS.

ECLOGUE I.

Virgil, in this Eclogue, celebrates the praises of Augustus, for restoring to him his lands, of which he had been dispossessed, having been bestowed upon the veteran soldiers who had fought in the cause of Augustus, at the battle of Philippi, B. C. 42. *Tityrus* personates Virgil, or probably his father, and *Melibeus*, his less fortunate neighbors, the Mantuans.

MELIBEUS, TITYRUS.

M. You, *Tityrus*, reclined under the covert of a full-spread beech, practice a woodland lay on a slender oaten pipe. We leave the bounds of our country, and our pleasant fields; we fly our country; you, *Tityrus*, stretched at ease in the shade, teach the woods to re-echo beauteous *Amaryllis*.¹

T. O *Melibeus*, a god hath vouchsafed us this tranquillity; for to me he shall always be a god; a tender lamb from our folds shall often stain his altar [with its blood]. He permitted my heifers to range at large, as you see, and myself to play what I wished on my rural reed.

M. I envy you not indeed; I rather marvel; to such an extent is there confusion in the lands. Lo, myself, sick at heart, am driving forth my tender she-goats: this, too, O *Tityrus*, I drag along with difficulty: for here just now among the thick hazels having yeaned twins, the hope of a flock, she left them, alas! on the naked flinty rock. This calamity, I remember, my oaks stricken from heaven often presaged to me, had not my mind been infatuated: [often the ill-boding crow from a hollow oak presaged.²] But tell me, *Tityrus*, who is this god of yours?

¹ *Amaryllis*, the name of a country girl. Some have supposed that the poet spoke of Rome under that name.

² This line properly belongs to Ecl. ix. 15. "*Memini*" is elegantly used with respect to ill omens. Cf. Ter. Phorm. i. 2, 24. B.

T. The city, Melibœus, which they call Rome, I foolish imagined to be like this our [Mantua³], whither⁴ we shepherds oft are wont to drive down⁵ the tender offspring of our ewes. So I had known whelps like dogs, so kids [like] their dams: thus was I wont to compare great things with small. But that city hath raised its head as far above others, as the cypresses are wont among the limber shrubs.⁶

M. And what so great a reason had you to visit Rome?

T. Liberty; which, though late, yet kindly looked upon me, although indolent, after my beard began to fall off with a whitish hue when I shaved; yet [on me] she looked, and after a long time came, when Amaryllis began to sway me, and Galatea had cast me off. For I will not disown it, while Galatea ruled me, I had neither hopes of liberty, nor concern about my stock. Though many a victim went from my folds, and fat cheese was pressed for the ungratef⁷ city, my right hand never returned home heavy with money.

M. I used to wonder, Amaryllis, why disconsolate⁸ you were invoking the gods; and for whom you suffered the apples to hang on the tree. Your Tityrus hence was absent. The very pines, O Tityrus, the fountains, these very copses called for thee.

T. What could I do? It was neither in my power, while staid here, to deliver myself from servitude, nor elsewhere to experience gods so propitious. Here Melibœus I saw that youth, to whom for twice six days our altars yearly smoke [with incense]. Here first he gave this entreating answer to me: "Swains, feed your heifers as formerly, and yoke your steers."

M. Happy old man! your lands then will remain [still in your possession], and large enough for you. Though the naked flint, and marsh with slimy rush, overspread all the pasture-grounds; yet no unaccustomed fodder shall harm thy languid,

³ Mantua, a city in the north of Italy on the Mincio, in the neighborhood of which Virgil was born.

⁴ "Quo"="ad quam." This is a common usage in poetry, but is scarcely to be imitated in prose. See Muncker on Hyginus, Fab. 3. B.

⁵ "Depellere." It must be remembered that Virgil's village, Andes, stood on high ground, and hence the road to the city lay downward. B.

⁶ "Viburnum" is properly the "wayfaring tree." B.

⁷ Urbs is emphatically applied to Rome. So Tibull. i. 9, 61, "Te canet agricola, c magna cum venerit urbe." B.

pregnant ewes; nor noxious diseases of the neighboring flock shall hurt them. Happy old man! here, among well-known streams and sacred fountains, you will enjoy the cool shade. On this side, a hedge planted at the adjoining boundary, whose willow blossoms are ever fed on by Hyblæan bees,* shall often court you by its gentle hummings to indulge repose. On the other side, the pruner beneath a lofty rock shall sing to the breezes: nor meanwhile shall either the hoarse wood-pigeons, thy delight, or the turtle from his lofty elm, cease to coo.

T. Sooner therefore shall the fleet stags pasture high in the air, and the seas leave the fish naked on the shore; sooner, the bounds of each being traversed, shall the Parthian⁹ exile drink the Arar, or Germany the Tigris, than his countenance be effaced from my breast.

M. But we must go hence; some to the parched Africans,¹⁰ some of us shall visit Scythia, and Oaxes the rapid [river] of Crete, and the Britons, totally separated from all the world. Ah! shall I ever hereafter, after a length of time, with wonder behold my native territories, and the roof of my poor cot piled up with turf; some ears of corn,¹¹ my [only] kingdom? Shall a ruffian soldier possess these well-cultivated fields?—a Barbarian, these my fields of standing corn? See! to what extremity discord hath reduced us wretched citizens. See! for whom we have sown our fields. Now, Melibœus, graft your pear-trees; in order range your vines. Begone, my

* Hyblæan bees, from Hybla, a mountain of Sicily, celebrated for its excellent honey.

⁹ Parthian, etc. Parthia, now part of Persia, a country of Asia. The Arar, or Saone, a river of France, which falls into the Rhone at Lyons. Germany, a large country of Europe, to the north of Italy. The Tigris, a river of Asia, forming a junction with the Euphrates.

¹⁰ Africans, etc. Africa, one of the three divisions of the ancient world. Scythia, a general name given by the ancients to the extreme northern parts of Europe and Asia. Oaxes, a river in the southern part of the island of Crete. The Britons, the inhabitants of Britain, which some of the ancients believed was once joined to the continent of Europe.

¹¹ So the later commentators: but I am still inclined to follow Servius in interpreting *aristas* "corn seasons." He observes, "*quasi rusticus per aristas numerat annos.*" See my note on Soph. Ant. 340. Dind. So Silius II. viii. 61. "*Dum flavas bis tondet messor aristas.*" Ausonius however, probably understood it the other way, if we may judge from his imitation, Id. 3. "*Salve hærediolum majorum regna meorum.*" L.

goats, once a happy flock, begone: no more shall I, stretched out in my verdant grot, henceforth behold you hanging far above me from a rock with bushes overgrown. No carols shall I sing; no more, my goats, as I feed you, shall you browse the flowery cytisus and bitter willows.

T. Yet here this night you may take up your rest with me on green leaves. We have mellow apples, soft chestnuts, and plenty of fresh-pressed curd. And now the high tops of the villages afar smoke, and larger shadows fall from the lofty mountains.

ECLOGUE II.

The subject of this Eclogue is copied from Theocritus. The shepherd Corydon is deeply enamored of Alexis, an ungrateful youth of great beauty.

ALEXIS.

THE shepherd Corydon burned¹ for beauteous Alexis, the darling of his master; nor had he any thing to hope. Only among the thick beeches, high embowering tops, he continually came: there, in solitude, with unavailing fondness, he cast forth to the mountains and the woods these undigested [complaints]:

Ah, cruel Alexis, for my songs hast thou no care? on me hast thou no pity? thou wilt surely at last² compel me to die. Even the cattle now pant after shades and cool retreats; now the thorny brakes shelter even the green lizards; and Thes-tylis pounds the garlic and wild thyme, strong-scented herbs, for the reapers spent with the violent heat. But to the hoarse grasshoppers in company with me the thickets resound, while under the scorching sun I trace thy steps. Was it not better to endure the rueful spite and proud disdain of Amaryllis? Would it not [have been better to endure] Menalcas, though he was black, though thou wast fair? Ah, comely boy, trust not too much to complexion. White privets fall neglected; the purple hyacinths are gathered. By thee, Alexis, I am neglected; nor dost thou inquire who I am; how rich in

¹ For this Grecism compare *Hermesianax*, 37, *καίετο μὲν Ναννοῦς*. Nemes. *Ecl.* ii. 1, "Formosam Donacen puer Idas et puer Alcon arde-bant." B.

² The full force of "denique" seems to be, "What then? will you force me," etc. B.

flocks, how abounding in snow-white milk.³ A thousand ewes of mine stray on the mountains of Sicily. I want not milk in summer; I have it new even in the cold weather. I warble the same airs which Theban Amphion⁴ was wont, when on Attic Aracynthus⁵ he called his herds together. Nor am I so deformed: upon the shore I lately viewed myself, when the sea stood unruffled by the winds. I will not fear Daphnis, thyself being judge, if my image never deceives me. O would it but please thee to inhabit with me our mean rural retreats and humble cots, and to pierce the deer, and to drive together a flock of kids to the green mallow! In the woods along with me thou shalt rival Pan in singing. Pan⁶ first taught [men] to join several reeds with wax; Pan guards both the sheep and the shepherds. Nor let it displease thee to rub thy lip with a shepherd's reed. What did Amyntas not do to learn this same art? I have a pipe of seven unequal reeds compactly joined, of which Damœtas some time ago made me a present, and dying, said, Thou art now its second master. Damœtas said: the foolish Amyntas envied. Besides [I have] two young he-goats I found in a valley not safe, whose skins even now are speckled with white; each day they drain both the udders of an ewe; these I reserve for thee. Long Thestylis has begged to have them from me; and she shall do so, since my presents are disdained by you.

Come hither, O lovely boy; behold the nymphs bring thee lilies in full baskets. For thee, fair Nais, cropping the pale violets⁷ and heads of poppies, joins the daffodil and flower of

³ I follow Anthon's punctuation. But Servius defends "nivei pecoris." There seems little difference. B.

⁴ Amphion, the famous king of Thebes, who built the walls of that city; the stones whereof he is said to have made to dance into their places by the music of his lyre. He is called Dirceus, either from Dirce, his step-mother, whom he put to death for the injuries she had done to his mother, Antiope; or from a fountain in Bœotia of that name.

⁵ Aracynthus was a town on the confines of Attica and Bœotia, where was the fountain Dirce: it is called Actæo, Attic, from Acta or Acte, the country about Attica, Ovid. Met. lib. ii. 720, "Sic super Actæas agilis Cyllenius arces inclinat cursus."

⁶ Pan, the god of shepherds, chiefly worshiped in Arcadia. B.

⁷ *i. e.* gilliflowers or wall-flowers. The term "pale" is here applied to denote a pale, tawny hue, not mere whiteness, as Anthon has observed. B.

sweet-smelling dill. Then, interweaving them with cassia,⁶ and other fragrant herbs, sets off the soft hyacinths with saffron marigold. Myself will gather for thee quinces hoary with tender down, and chestnuts which my *Amaryllis* loved. Piums I will add of waxen hue. On this fruit⁷ too shall honor be conferred. And you, O laurels, I will crop; and thee, O myrtle, next: for, thus arranged, you mingle sweet perfumes.

Corydon, thou art a clown. Alexis neither minds thy presents; nor, if by presents thou shouldst contend, would Iolas yield. Alas, alas, what was the bent of my wretched mind? Undone, I have let the south wind loose among my flowers, and the bears in my crystal springs. Ah, madman, whom dost thou fly? The gods themselves have dwelt in woods, and the Trojan Paris. Let Pallas herself inhabit the citadels she has erected. Let words above all things delight us. The grim lioness pursues the wolf, the wolf on his part the goat; the wanton goat pursues the flowery⁸ *Cytisus*; Corydon thee, O Alexis. His own peculiar pleasure draws on each one.

See, the steers bring home the plow hung upon the yoke, and the retreating sun doubles the growing shadows; but me love still consumes. For what bounds can be set to love? Ah, Corydon, Corydon, what frenzy hath possessed thee? Half-pruned is thy vine on the leafy elm.⁹ Why rather triest¹⁰ thou not to weave, of osiers and pliant rush, some one at least of those implements which thy work requires. Thou wilt find another Alexis, if this disdains thee.

⁶ The "spurge plant," or "mountain widow-waile," not the aromatic plant of the same name. ANTHON.

⁷ "Pomum" is literally "an apple," but it is also used as a general term for all kinds of fruit.

⁸ Vines were trained to elms. So Hor. Ep. i. 13, 3, "*amicta vitibus ulmo*." B.

⁹ Literally, "but do you rather," i. e. "than go on in this mad way." B.

ECLOGUE III.

This Eclogue exhibits a trial of skill in singing, between Damœtas and Menalcas. Palæmon, who is chosen judge, after hearing them, declares his inability to decide such an important controversy.

MENALCAS, DAMÆTAS, PALÆMON.

M. TELL me, Damœtas, whose¹ is that flock? Is it that of Melibœus?

D. No; but Ægon's. Ægon lately intrusted it to my care.

M. Ah sheep, ever a luckless flock; while he himself caresses Nœra, and fears that she may prefer me to him, this hireling shepherd milks his ewes twice in an hour; and the juice² is filched from the flock, and the milk from the lambs.

D. Remember, however, that these scandals should with more reserve be charged on men. We know both who [corrupted] you, and in what sacred grot, while the goats looked askance; but the good-natured nymphs smiled.

M. Then, I suppose, when they saw me with a felonious bill hack Mycon's elm-grove and tender vines.

D. Or here by these old beeches, when you broke the bow and arrows of Daphnis: which when you, cross-grained Menalcas, saw given to the boy, you both repined, and had you not, by some means or other, done him a mischief, you had burst [for envy].

M. What can masters do, when pilfering slaves are so audacious? Miscreant! did I not see thee entrap that goat of Damon, while his mongrel barked with fury? And when I cried out, Whither is he now sneaking off? Tityrus, assemble your flock; you skulked away behind the sedges.

D. Ought he not, when vanquished in singing, to give me the goat which my flute by its music won? If you know it not, that same goat was my own: and Damon himself owned it to me, but alleged that he was not able to pay.

M. You [vanquish] him in piping? Or was there ever a wax-jointed pipe in your possession? Wast thou not wont, thou dunce, in the cross-ways to murder a pitiful tune on a squeaking straw?

¹ "Cujum," from the obsolete "*cujus*, -a, -um." B.

² *i. e.* animal lymph, as Edwards observes. Cicero Tusc. Q. ii. 17, "*Subduc cibum unum diem athletæ, ferre non posse exclamabit.*" B.

D. Are you willing, then, that each of us try by turns what we can do? This young heifer I stake; and lest you should possibly reject it, she comes twice a day to the milking-pail: two calves she suckles with her udder: say for what stake you will contend against me.

M. I dare not stake any thing with thee from the flock: for I have a sire at home, I have a harsh step-dame: and twice a day both of them number the cattle, and one the kids. But what thou thyself shalt own of far greater value, since thou choosest to be mad, I will stake my beechen bowls, the carved work of divine Alcimedon,³ round which a curling vine, super-added by the skillful carver's art, mantles the clustering berries diffusely spread by the pale ivy. In the midst are two figures, Conon; and, who was the other? He who with his wand distributed among the nations the whole globe; [who taught] what seasons the reaper, what the bent plowman, should observe. Nor have I yet applied my lips to them, but I keep them carefully laid up.

D. For me too the same Alcimedon made two bowls, and with soft acanthus⁴ wreathed their handles: Orpheus in the midst he placed, and the woods following. Nor have I yet applied my lips to them, but keep them carefully laid up. If you consider the heifer, you have no reason to extol your bowls.

M. By no means shalt thou this day escape: I will come to any terms you challenge. Let but that very person who comes (lo, it is Palæmon) listen to this strain: I will take care that you shall not challenge any henceforth at singing.

D. Come on, then, if thou hast aught [to sing]; in me there shall be no delay: nor do I shun any one. Only, neighbor Palæmon, weigh this with the deepest attention; it is a matter of no small importance.

P. Sing, since we are seated on the soft grass; and now every field, now every tree, is budding forth: now the woods look green; now the year is most beauteous. Begin, Damœtas: then you, Menalcas, follow. Ye shall sing in alternate verses: the Muses love alternate verses.

³ Alcimedon, an excellent carver, but of what country is uncertain. Conon, a Greek astronomer of Samos, the cotemporary and friend of Archimedes, who, probably, was the other figure mentioned by the poet.

⁴ Plin. Ep. v. 6, "Acanthus in plano mollis, et, pene dixerim, liquidus." It is the modern "*Brankursine*." B.

D. From Jove, ye Muses,⁵ let us begin: all things are full of Jove: he cherishes the earth; by him are my songs esteemed.

M. And me Phœbus loves: for Phœbus⁶ are still with me his appropriate gifts, the laurel and sweet-blushing hyacinth.

D. Galatea, wanton girl, pelts me with apples,⁷ and flies to the willows, but wishes first to be seen.

M. But my flame Amyntas voluntarily offers himself to me; so that now not Delia's⁸ self is more familiar to our dogs.

D. A present is provided for my love: for I myself marked the place where the airy wood-pigeons have built.

M. What I could, I sent to my boy, ten golden apples gathered from a tree in the wood: to-morrow I will send him ten others.

D. O how often, and what things Galatea spoke to me! Some part, ye winds, waft to the ears of the gods.

M. What avails it, O Amyntas, that you despise me not in your heart, if, while you hunt the boars, I watch the toils.

D. Iolas, send to me Phyllis: it is my birthday. When for the fruits I sacrifice a heifer, come thyself.

M. Iolas, I love Phyllis above others: for at my departure she wept, and said, Adieu, fair youth, a long adieu.

D. The wolf is fatal to the flocks; showers to ripened corn; winds to the trees; to me the anger of Amaryllis.

M. Moisture is grateful to the sown corn; the arbut to weaned kids; the limber willow to the teeming cattle; to me, Amyntas alone.

⁵ Muses, goddesses who presided over poetry, music, etc. The nine Muses were called the *Pierian* Sisters, from Pieria in Macedonia, where they were born. Virgil also calls them *Sicilian* Muses, because Theocritus, the celebrated pastoral poet, was a native of Sicily; and *Libethrian* nymphs, from Libethra, a mountain of Bœotia, in Greece.

⁶ Phœbus, a name given to Apollo. The "laurel" refers to his mistress Daphne, who was changed into that tree, while flying from her lover. B.

⁷ The apple, under the Latin name of which (*malum*) the Romans comprehended also the quince, the pomegranate, the citron, the peach, etc., was sacred to Venus, whose statues sometimes bore a poppy in one hand and an apple in the other. A present of an apple, or a partaking of an apple with another, was a mark of affection; and so, also, to throw an apple at one. To dream of apples was also deemed by lovers a good omen. ANTHON.

⁸ Delia. Diana was so called, because she was born in the island of Delos.

D. Pollio loves my muse, though rustic: ye Pierian Sisters, feed a heifer for your reader.

M. Pollio himself too composes unrivaled verses: feed [for him] the bull which already butts with the horn, and spurns the sand with his feet.

D. Let him who loves thee, Pollio, rise to the same state to which he rejoices that thou [hast risen]; for him let honey flow, and the prickly bramble bring forth anemum.

M. Who hates not Bavius⁹ verse, may love thine, O Mævius; and the same may yoke foxes, and milk he-goats.

D. Ye swains who gather flowers, and strawberries that grow on the ground, O fly hence; a cold snake lurks in the grass.¹⁰

M. Forbear, sheep, to advance too far; it is not safe trusting to the bank; the ram himself is but now drying his fleece.

D. Tityrus, from the river remove your browsing goats, I myself, when it is time, will wash them all in the pool.

M. Pen up the sheep, ye swains: if the heat should dry up the milk as of late, in vain shall we squeeze the teats with our hands.

D. Alas, how lean is my bull amid the fattening vetch! the same love is the bane of the herd and of the herdsman.

M. Surely love is not the cause with these: they scarcely stick to their bones. Some evil eye or other bewitches my tender lambs.

D. Tell me (and you shall be my great Apollo), where heaven's circuit extends no farther than three ells.¹¹

⁹ Bavius and Mævius, two contemptible poets in the age of Augustus, contemporary with Virgil.

¹⁰ The Greek proverb is, ἐπὶ παντὶ λίθῳ σκῆπτρος, ["under every stone a scorpion,"] in Carcinus apud Athen. xv. 15. With regard to the epithet, "frigidus." Kiessling, on Theocr. xv. 58, quotes a remark of the Scholiast on Nicander Th. 291, to the effect that the epithet ψυχρός is applied to all reptiles in a similar manner. B.

¹¹ Numerous explanations have been given to the enigma here stated, some making the reference to be to a well; others, to a pit in the center of Rome, in the Comitium, etc. The best solution, however, is that of Asconius Pedianus, who heard Virgil himself say, that he meant to allude to a certain Cælius, a spendthrift at Mantua, who, having run through all that he possessed, retained merely enough ground for a sepulcher; and that this very sepulcher, embracing about three ells in extent, is what Damoetas refers to in the text, the whole enigma turning upon the similarity in form and sound between *cæli*, "of heaven," and *Cæli* (i. e. *Cælii*), "of Cælius." ANTHON.

M. Tell me in what land flowers grow, inscribed with the names of kings;¹² and have Phillis to thyself alone.

P. It is not for us to determine so great a controversy between you; both you and he deserve the heifer; and whoever [so well] shall sing the fears of sweet [successful] love, and experimentally describe the bitterness of [disappointment].¹³ Now, swains, shut up your streams; the meads have imbibed enough.

ECLOGUE IV.

Virgil, in this Eclogue, is supposed by some to refer to the birth of Marcellus, the son of Octavia, the sister of Augustus; or to a son of his patron, the consul Pollio, to whom the Eclogue is inscribed. Others consider it to be founded on ancient predictions respecting the Messiah, and apply it to our blessed Saviour.

POLLIO.

YE Sicilian Muses, let us sing somewhat higher strains. Vineyards and lowly tamarisks delight not all. If rural lays we sing, let those lays be worthy of a consul's ear. The last era, of Cumæan¹ song, is now arrived: The great series of ages begins anew. Now, too, returns the virgin Astræa,² returns the reign of Saturn; now a new progeny is sent down from high heaven. Be thou but propitious to the infant boy, under whom first the iron age shall cease, and the golden age over all the world arise, O chaste Lucina; now thy own Apollo reigns. While thou too, Pollio, while thou art consul, this glory of our age shall make his entrance; and the great months begin to roll. Under thy conduct, whatever vestiges of our guilt remain, shall, being done away, release the earth from fear forever. He shall partake the life of gods, shall see

¹² The allusion is to the hyacinth, which has, according to a poetic legend, the letters AI marked on its petals, not only as a note of sorrow for the death of Hyacinthus, but also as constituting half the name of Ajax, *i. e.* Αἴας. ANTHON.

¹³ There is much uncertainty respecting the reading of this passage. Anthon ingeniously transposes "amores" and "amaros." But I can not help thinking that there is no occasion to alter the common reading. B.

¹ Cumæan song, from Cumæ, a city of Italy, north-west of Naples, in the vicinity of which resided the celebrated Cumæan Sibyl.

² Astræa, in the mythology of the ancients, was the goddess of Justice, who resided on earth during the reign of Saturn, or the golden age. Being shocked by the impiety of mankind, she returned to heaven, and became one of the twelve signs of the zodiac, under the name of Virgo.

heroes mingled in society with gods, himself be seen by them, and rule the peaceful world with his father's virtues. Meanwhile the earth, O boy, as her first offerings, shall pour thee forth every where, without culture, creeping ivy with lady's glove, and Egyptian beans with smiling acanthus intermixed. The goats of themselves shall homeward convey their udders distended with milk; nor shall the herds dread huge overgrown lions. The very cradle shall pour thee forth attractive flowers. The serpent also shall die; and the poison's fallacious plant shall die: the Assyrian spikenard shall grow in every soil. But soon as thou shalt be able to read the praises of heroes, and the achievements of thy sire, and to understand what virtue is,² the field shall by degrees grow yellow with soft ears of corn; blushing grapes shall hang on the rude brambles and hard oaks shall distill the dewy honey. Yet some few footsteps of ancient vice shall remain to prompt [men] to brave the sea in ships, to inclose cities with walls, and cleave furrows in the earth. There will then be another Tiphys, and another Argo⁴ to waft chosen heroes: there shall be likewise other wars: and great Achilles⁵ shall once more be sent to Troy. After this, when confirmed age shall have ripened thee into man, the sailor shall of himself renounce the sea; nor shall the naval pine barter commodities: all lands shall all things produce. The ground shall not endure the harrow, nor the vineyard the pruning-hook; the sturdy plowman, too, shall now release his bulls from the yoke. Nor shall the wool learn to counterfeit various colors: but the ram himself shall in the meadows tinge his fleece, now with sweet-blushing purple, now with saffron dye. Scarlet shall spontaneously clothe the lambs as they feed. The Destinies, harmonious in the established order of the Fates, sung to their spindles: "Ye ages, run on thus." Dear offspring of the gods, illustrious increase of Jove, set forward on thy way to signal honors; the time is now at

² Servius rightly understands the successive studies of poetry and philosophy, as they are enumerated in Plato Protag. § 43. B.

⁴ Argo, the name of the ship which carried Jason and his fifty-four companions to Colchis, to recover the golden fleece. Tiphys, who was pilot of the ship, died before reaching Colchis. The Argonautic expedition happened about 1263 B. C.

⁵ Achilles, the bravest of all the Greeks in the Trojan war, where he performed prodigies of valor. He slew Hector, but was himself at last slain by Paris

hand. See the world with its convex weight nodding to thee, the earth, the regions of the sea, and heavens sublime: See how all things rejoice at the approach of this age. O that my last stage of life may continue so long, and so much breath as shall suffice to sing thy deeds! Neither Thracian Orpheus,⁶ nor Linus, shall surpass me in song, though his mother aid the one, and his sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being judge, even Pan should own himself overcome, Arcadia's self being judge. Begin, sweet babe, to distinguish thy mother by thy smiles;⁷ ten months brought on thy mother tedious qualms. Begin, young boy; that child on whom his parents never smiled, nor god ever honored with his table, nor goddess with her bed.

ECLOGUE V.

In this Eclogue, the shepherds Menalcas and Mopsus celebrate the funeral eulogium of Daphnis.

MENALCAS, MOPSUS.

ME. SINCE, Mopsus, we are met, both skillful swains, you in piping on the slender reed, I in singing verses, why have we not sat down here among the elms intermixed with hazels?

MO. You, Menalcas, are my superior: it is just that I be ruled by you; whether under the shades that waver by the fanning zephyrs, or rather into this grotto we repair: see how the wild vine with scattered clusters hath spread the grotto.

ME. Amyntas alone in our mountains may vie with thee.

MO. What if the same should vie with Phœbus' self in song?

ME. Begin you, Mopsus, first; whether you are disposed to sing the passion of Phyllis,¹ or the praises of Alcon, or the strife of Codrus; begin: Tityrus will tend the browsing kids.

⁶ Orpheus, the son of Ægeus, king of Thrace, and the muse Calliope, celebrated for his masterly skill in music.

⁷ Heyne wrongly refers "risu" to the mother's smile. B.

¹ The names here introduced, namely, Phyllis, Alcon, and Codrus, belong not to real characters, but to fictitious pastoral personages. Phyllis, therefore, must not be confounded with the daughter of Lycurgus, king of Thrace, who was abandoned by Demophoon, nor Codrus with the early King of Athens. ANTHON.

Mo. Nay, I will rather try those strains which lately I inscribed on the green bark of the beech tree, and sang and noted them by turns : then bid Amyntas vie with me.

Me. As far as the limber willow is inferior to the pale olive, and humble lavender to crimson beds of roses ; so far is Amyntas, in my judgment, inferior to you.

Mo. But, shepherds, cease further words : we have reached the grot. The nymphs wept Daphnis cut off by cruel death ; ye hazels and ye streams witnessed [the mourning of] the nymphs, when the mother, embracing the hapless corpse of her son, reproached both gods and stars with cruelty. The swains, O Daphnis, then forgot to drive their fed cattle to the cooling streams : no quadruped either tasted of the brook, or touched a blade of grass. The savage mountains, Daphnis, and the woods, can tell that even the African lions mourned thy death. Daphnis taught to yoke Armenian tigers in the chariot ; Daphnis, to lead up the dances in honour of Bacchus, and wreath the pliant wands with soft heaven. As the vine is the glory of the trees, as grapes are of the vine, as the bull is of the flock, as standing corn of fertile fields ; so thou wast all the glory of thy fellow-swains. Ever since the Fates snatched thee away, Pales² herself, and Apollo too, have left the fields. Luckless dandel, and the barren oats, spring up in these furrows, where we were wont to sow the plump barley. Instead of the soft violet, instead of the purple narcissus, the thistle springs up, and the thorn with its sharp prickles. Strew the ground with leaves, ye shepherds, form a shade over the fountains : these rites Daphnis for himself ordains. And form a tomb ; and on that tomb inscribe this epithet : I am Daphnis of the groves, hence even to the stars renowned, the shepherd of a fair flock, fairer myself.

Me. Such, matchless poet, is thy song to me, as slumbers to the weary on the grass ; as in scorching heat to quench thirst from a salient rivulet of fresh water. Nor equal you your master in the pipe only, but also³ in the voice. Happy swain, you shall now be the next to him. Yet, I will sing in my turn these verses of mine, such as they are, and exalt

² Pales, the goddess of sheepfields and of pastures, was worshipped with great solemnity among the Romans.

³ I have supplied the ellipse of "et," with Burm. on Thædr. Præf. i. 6. R

your Daphnis to the stars : Daphnis I will raise to the stars ;
me too Daphnis loved.

MO. Can aught be more acceptable to me than such a present ? The swain himself was most worthy to be sung, and Stimichon hath long since praised to me that song of thine.

ME. Daphnis, robed in white, admires the courts of heaven, to which he is a stranger, and under his feet beholds the clouds and stars. Hence mirthful pleasure fills the woods and every field, Pan and the shepherds, and the virgin Dryads.⁴ The wolf doth neither meditate plots against the sheep, nor are any toils set to insnare the deer ; good Daphnis delights in rest. For joy, even the unshorn mountains raise their voices to the stars : now the very rocks, the very groves, resound these notes : a god, a god, he is, Menalcas. O be propitious and indulgent to thy own ! Behold four altars ; lo, Daphnis, two for thee,⁵ and two for Phœbus. Two bowls foaming with new milk, and two goblets of fat oil, will I present to thee each year : and chiefly, enlivening the feast with plenty of the joys of Bacchus,⁶ before the fire if it be winter ; if harvest, in the shade,⁷ I will pour thee forth Ariusian wine, a new kind of nectar. Damœtas and Lyctian Ægon shall sing to me : Alpheisibœus shall mimic the frisking satyrs. These rites shall be ever thine, both when we pay our solemn anniversary vows to the nymphs, and when we make the circuit of the fields. While the boar shall love the tops of mountains ; while fishes love the floods ; while bees on thyme shall feed, and grasshoppers on dew ; thy honor, name, and praise shall still remain. As to Bacchus and Ceres,⁸ so to thee the

⁴ Dryads, nymphs who presided over the woods.

⁵ " Lo ! two (altars) for thee, O Daphnis, two larger ones for Phœbus." Observe that *altaria* is here in opposition with *aras* understood. This passage shows plainly that the distinctive difference between *ara* and *altare* is here meant to be observed. *Ara* is an altar of smaller size, on which incense, fruits of the earth, and similar oblations are offered up ; *altare* is an altar of larger size, on which victims are burned. This serves to explain, also, what immediately follows. To Daphnis, as to a deified hero, no bloody offerings are to be made ; the oblations are to consist merely of milk, oil, and wine. ANTHON.

⁶ Bacchus first taught the use of the vine, etc., and was therefore called the God of wine. Ariusia, *i. e.* Chios, now Scio, an island in the Archipelago, celebrated for its excellent wine.

⁷ Cicero de Senect. 14, " Me vero delectant et pocula minuta atque rorantia, et refrigeratio æstate, et vicissim aut Sol aut ignis hibernus." B.

⁸ Ceres, the goddess of corn and of harvests.

swains shall yearly perform their vows: thou too shalt bind them by their vows.

Mo. What, what returns shall I make to thee for so excellent a song? For neither the whispers of the rising south wind, nor shores lashed by the wave, nor rivers that glide down among the stony vales, please me so much.

Me. First I will present you with this brittle reed. This taught me, "Corydon for fair Alexis burned." This same hath taught me, "Whose is this flock? is it that of Melibœus?"

Mo. But do you, Menalcas, accept this sheep-hook, beautiful for its uniform knobs and brass, which Antigenes never could obtain, though he often begged it of me; and at that time he was worthy to be loved.

ECLOGUE VI.

Silenus, a demi-god and companion of Bacchus, was noted for his love of wine and skill in music: here he relates concerning the formation of the world, and the nature of things, according to the doctrine of the Epicureans.

SILENUS.

My Thalia is the first who deigned to sport in Syracusan strain, nor blushed to inhabit the woods. When I offered to sing of kings and battles, Apollo twitched my ear, and warned me thus: A shepherd, Tityrus, should feed his fattening sheep, and sing in humble strain.¹ Now will I, O Varus² (for there will be many who will desire to celebrate thy praises, and record disastrous wars), exercise my rural muse on the slender reed. I sing not unbidden strains: yet whoso enamored [with my strains], whoso shall read even these, to him, O Varus, our tamarisks, each grove shall sing of thee: nor is any page more acceptable to Phœbus, than on whose front the name of Varus is inscribed. Proceed, O Muses.

¹ *Deductum dicere carmen*, a humble or slender song; a metaphor taken from wool spun out till it becomes fine and slender. So Hor. lib. ii. 1, 225, *Tenui deducta poemata filo*. And Tibul. lib. i. 3, 86, *Deducat plena stamina longa colo*.

² Varus, Quintilius Varus, a Roman proconsul, who commanded an army in Germany, where he lost his life, with three whole legions, A. D. 10.

Chromis and Mnasyllus, the youthful swains, saw Silenus lying asleep in his cave, his veins, as usual, swollen with yesterday's lebauch. His garlands just⁷ fallen from his head, lay at some distance, and his heavy flagon hung by its worn handle. Taking hold of him (for often the sire had amused them both with the promise of a song), they bind him with his own wreaths. Ægle associates herself with them, and comes unexpectedly upon the timorous swains; Ægle, fairest of the Naiads; and just as he is opening his eyes, she paints his forehead and temples with blood-red mulberries. He, smiling at the trick, says, Why do ye fasten these bonds? Loose me, swains: it is enough that I have suffered myself to be seen. Hear the song which you desire: the song for you; for her I shall find another reward. At the same time he begins. Then you might have seen the Fauns and savages frisking in measured dance, then the stiff oaks waving their tops. Nor rejoices the Parnassian rock so much in Phœbus:⁸ nor do Rhodope and Ismarus⁹ so much admire Orpheus. For he sang how, through the mighty void,¹⁰ the seeds of earth, and air, and sea, and pure fire, had been together ranged; how from these principles all the elements, and the world's tender¹¹ globe itself, combined into a system; then how the soil began to harden, to shut up the waters apart¹² within the sea, and by

⁷ *Tantum capti delapsa*, "Having fallen to such a distance from his head." It is very hard to say what is here the true meaning of *tantum*. If we join it with *procul*, it makes a most harsh construction; if we render it "only," it clashes with *procul*, unless this stand for *juxta*, which is too forced; if, with Voss., we make it equivalent to *modo*, "just," it appears frigid and tame. We have ventured, therefore, to regard it as standing for *in tantum*. ANTHON.

⁸ *Parnassain rock*. Parnassus, a celebrated mountain of Phocis in Greece, sacred to Apollo and the Muses, remarkable for its two summits.

⁹ *Rhodope and Ismarus*, two high mountains in Thrace.

¹⁰ *Magnum per inane*. The Epicureans, whose philosophy is here sung, taught that incorporeal space, here called *magnum inane*, and corporeal atoms were the first principles of all things; their void space they considered as the womb, in which the seeds of all the elements were ripened into their distinct forms.

¹¹ "Tener." Anthon says, "because just created." But I prefer understanding it of the plastic nature of the materials, with Pliny, *Hist. Nat.* ii. 3. B.

¹² *Et discludere Nerea ponto*. Literally, "to shut up Nereus apart in the sea," i. e. to separate the waters into their channel; Nereus the sea-god being here put for the waters in general.

degrees to assume the forms of things; and how anon the earth was astonished to see the new-born sun shine forth; and how from the clouds, suspended high, the showers descend: when first the woods began to rise, and when the animals, yet few, began to range the unknown mountains. He next tells of the stones which Pyrrha⁹ threw; the reign of Saturn, the fowls of Caucasus,¹⁰ and the theft of Prometheus. To these he adds the fountain where the sailors had invoked aloud Hylas¹¹ lost; how the whole shore resounded Hylas, Hylas. And he soothes Pasiphaë¹² in her passion for the snow-white bull: happy woman if herds had never been! Ah, ill-fated maid, what madness seized thee? The daughters of Prætus¹³ with imaginary lowings filled the fields; yet none of them pursued such vile embraces of a beast, however they might dread the plow about their necks, and often feel for horns on their smooth foreheads. Ah, ill-fated maid, thou now art roaming on the mountains! He, resting his snowy side on the soft hyacinth, ruminates the bleached herbs under some gloomy oak, or courts some female in the numerous herd. Ye nymphs, shut up now, ye Dictæan¹⁴ nymphs, shut up the avenues of the forests, if any where by chance my bullock's wandering footsteps may offer to my sight. Perhaps some heifers may lead him on to the Gortynian stalls,¹⁵ either

⁹ Pyrrha, the wife of Deucalion, in whose age all mankind was destroyed by a deluge, these two excepted. On consulting the oracle, they were directed to repair the loss, by throwing stones behind their backs; those which Pyrrha threw were changed into women, and those of Deucalion into men.

¹⁰ Caucasus, a lofty mountain of Asia, between the Euxine and Caspian Seas. Prometheus, having made a man of clay, which he animated with fire stolen from heaven, was, for the impiety, chained to a rock on the top of Caucasus, where a vulture continually preyed upon his liver.

¹¹ Hylas, a youth, the favorite of Hercules, who accompanied the Argonautic expedition, but was drowned in the Ascanius, a river of Bithynia, which afterward received his name.

¹² Pasiphaë, the wife of Minos, king of Crete, who disgraced herself by her unnatural passion.

¹³ Prætus, king of Argolis, whose three daughters became insane for neglecting the worship of Bacchus, or, according to some, for preferring themselves to Juno.

¹⁴ Dictæan nymphs, Cretan nymphs from Dictæ, a mountain in the island of Crete, where Jupiter was worshiped.

¹⁵ Gortynian stalls. Gortyna, an ancient city of Crete, the country around which produced excellent pastures.

enticed by the verdant pasture, or in pursuit of the herd. Then he sings the virgin,¹⁶ charmed with the apples of the Hesperides: then he surrounds the sisters of Phaeton¹⁷ with the moss of bitter bark, and raises the stately alders from the ground. Then he sings how one of the Sister Muses led Gallus, wandering by the streams of Permessus,¹⁸ to the Aonian mountains; and how the whole choir of Phœbus rose up to do him honor: how Linus, the shepherd of song divine, his locks adorned with flowers and bitter parsley, thus addressed him: Here, take these pipes the Muses give thee, which before [they gave] to the Ascræan¹⁹ sage; by which he was wont to draw down the rigid wild ashes from the mountains. On these let the origin of Grynium's grove²⁰ be sung by you; that there may be no grove in which Apollo may glory more. Why should I tell how [he sang] of Scylla²¹ the daughter of Nisus? or of her whom, round the snowy waist, begirt with barking monsters, fame records to have vexed²² the Dulichian ships, and in the deep abyss, alas, to have torn in pieces the trembling sailors with sea-dogs?

¹⁶ *i. e.* Atalanta, daughter of Schœneus, king of Scyros, or, according to others, of Iasius, king of Arcadia, who was famed for her beauty, which gained her many admirers. She consented to bestow her hand on him that could outrun her, though he was to die if he lost the race. Many of her suitors had perished in the contest, when Hippomenes offered himself; during the race, he dropped, at intervals, three golden apples from the garden of the Hesperides, which Atalanta stopping to pick up, he arrived first at the goal, and obtained her in marriage.

¹⁷ The sisters of Phaeton, according to the mythologists, bewailing his unhappy end, were changed into poplars by Jupiter.

¹⁸ Permessus, a river issuing from Mount Helicon in Aonia (Bœotia), sacred to the Muses.

¹⁹ Ascræan sage. Hesiod, so named from Ascra, a village of Bœotia in Greece, where he was born.

²⁰ Grynium's grove. Grynium, a town on the coast of Æolia in Asia Minor, where Apollo had a temple with a sacred grove.

²¹ Scylla, a daughter of Nisus, king of Megara, feigned to have been changed into a lark. Dulichian ships, those of Ulysses, who was king of the island of Dulichium. After the fall of Troy, Ulysses, in his return home, encountered incredible hardships, and with difficulty escaped the rocks of Scylla, so named from a daughter of Typhon, who was changed by Circe into a frightful monster, when, throwing herself into the sea between Italy and Sicily, she became the dangerous rocks which continued to bear her name.

²² Virgil's use of "*vexare*" is discussed by Gellius, ii. 6, and Macrob. Sat. vi. 7. From their remarks, the word *harass* best appears to express its meaning. B.

or how he described the limbs of Tereus² transformed; what banquets and what presents Philomela for him prepared; with what speed he sought the demerits, and with what wings, ill-fated one, he flattered over the pillow some his own! All these [airs] he sings, which happy Eurinus³ heard, and bade us launch him, when Phœbus played of old. The valleys, stricken [with the sound], resemble to the stars; till Vesper⁴ warned [the shepherds] to pen their sheep in the folds, and recount their number: and came forth from reluctant Olympus.

ECLOGUE VII.

In this Eclogue, Virgil, as Melibœus, gives an account of a pastoral contest between Thyrsis and Corydon.

MELIBŒUS, CORYDON, THYRSIS.

M. DAPHNIS by chance sat down under a whispering¹ horn-oak, and Corydon and Thyrsis had driven their flocks together; Thyrsis his sheep, Corydon his goats distended with milk: both in the flower of their age, Arcadians both,² equally matched at singing, and ready to answer. To this quarter, while I was flinging my tender myrtles from the cold, the he-goat himself, the husband³ of the flock, from no bad strayed away: and I copy Daphnis: when he in turn saw me, he cried out, Come hither quickly, Melibœus; your goat and

¹ Thyrsis, a king of Thracia. He married Procne, a daughter of Pandion, king of Athens, who, in revenge for his having violated her sister Philomela, and cut out her tongue, killed his son Itys, and served him up as a banquet. According to the poets, they were all changed into different kinds of birds.

² Arcadians (Vaucl. Parnassus), a river of Lacedæmon, washing Arcadia, and falling into the Mediterranean.

³ Vesper, the planet Venus, or the evening star.

¹ The rustling of the leaves in the leaves is thus said *foliifera* in Greek. B.

² A. a. both skilled in music, which was greatly cultivated among the Arcadians. No reference to their country is intended, but merely to their musical education. B.

³ *Vir grævis quæ caput.* "The he-goat himself the husband of my flock." (Compare Theocritus, vii. 49. *ἡ γοῖς τὸν ἄρσενος ἀνδρὸς ἀντὶ*. Observe the form of *quæ* here, implying that he was followed by the rest of the flock. (Wagner Quæst. Virg. xvii. 3, 6.); and hence we have, in verse 2th, "*super tota salvis et hœdi.*" ANTON. DE MARTIALI, Ep. ix. 31, "*pecorisque maritus tanigeri.*" B.

kids are safe; and, if you can stay a while, rest under this shade. Hither thy bullocks of themselves will come across the meads to drink. Here Mincius' bath fringed the verdant banks with tender reed, and from the sacred oak swarms of bees resound. What could I do? I had neither Alcippe, nor Phyllis, to shut up at home my weaned lambs; but there was a great match proposed, Corydon against Thyrsis. After all I postponed my serious business to their play. In alternate verses, therefore, the two began to contend: alternate verses the Muses would have me record. These Corydon, those Thyrsis, each in his turn recited.

C. Ye Libethrian nymphs, my delight, either favor me with such a song as ye did my Codrus² (he makes verses next to those of Phœbus); or, if we can not all attain to this, here on this sacred pine my tuneful pipe shall hang.

T. Ye Arcadian shepherds, deck with ivy your rising poet, that Codrus' sides may burst with envy. Or, if he praise me beyond what I desire, bind my brow with lady's glove, lest his evil tongue should hurt your future poet.

C. To thee, Delia, young Mycon [for me presents] this head of a bristly boar, and the branching horns of a long-lived stag. If this success be lasting, thou shalt stand at thy full length in polished marble, thy legs with scarlet buskin bound.

T. A pail of milk and these cakes, Priapus,³ are enough for you to expect [from me]; you are the keeper of a poor, ill-furnished garden. Now we have raised thee of marble such as the times admit; but, if the breed recruit my flock, thou shalt be of gold.

C. Galatea, daughter of Nereus, sweeter to me than Hybla's thyme, whiter than swans, fairer than white ivy; soon as the well-fed steers shall return to their stalls, come, if thou hast any regard for Corydon.

T. May I even appear to thee more bitter than Sardinian herbs,⁴ more rugged than the furze, more worthless than sea-

¹ Mincius, the Mincio, a river in the north of Italy, falling into the Po below Mantua.

² Codrus, a Latin poet, cotemporary with Virgil.

³ Priapus, a deity among the ancients, who presided over gardens. He was the son of Bacchus and Venus, and was chiefly worshiped at Lampsacus on the Hellespont.

⁴ Sardinian herbs, a bitter herb which grew in the island of Sardinia said to cause convulsions and death.

weed cast upon the shore, if this day be not longer to me than a whole year. Go home, my well-fed steers, if you have any shame, go home.

C. Ye mossy fountains, and grass more soft than sleep, and the green arbute-tree that covers you with its thin shade, ward off the midsummer heat from my flock; now scorching summer comes, now the buds swell on the fruitful tendrils.

T. Here is a glowing hearth, and resinous torches; here is always a great fire, and lintels sooted with continual smoke. Here we just as much regard the cold of Boreas,⁶ as either the wolf does the number [of sheep], or impetuous rivers their banks.

C. Junipers and prickly chestnuts stand thick;⁹ beneath each tree its apples here and there lie strewn; now all things smile; but, were fair Alexis to go from these hills, you would see even the rivers dry.

T. The field is parched; by the intemperature of the air the dying herbage thirsts; Bacchus has envied our hills the shadow of the vine; [but], at the approach of our Phyllis, every grove shall look green, and Jove abundantly descend in joyous showers.

C. The poplar is most grateful to Hercules,¹⁰ the vine to Bacchus, to lovely Venus¹¹ the myrtle, to Phœbus his own laurel; Phyllis loves the hazels: so long as Phyllis loves them, neither the myrtle nor the laurel of Phœbus shall surpass the hazels.

T. The ash is fairest in the woods, the pine in the gardens, the poplar by the rivers, the fir on lofty mountains: but if, my charming Lycidas, you make me more frequent visits, the ash in the woods shall yield to thee, and the pine in the gardens.

⁶ Boreas, the name of the north wind. According to the ancient poets, Boreas was the son of Astræus and Aurora.

⁹ Anthon rightly observes that this is the force of "stant." So Lutatius Placidus on Stat. Theb. x. 157, interprets "stat furor," by "plenus est," quoting this line as an example. B.

¹⁰ Hercules, the most celebrated hero of fabulous history, the son of Jupiter and Alcmena, was, after a life spent in achieving the most incredible exploits, ranked among the gods, and received divine honors.

¹¹ Venus, a principal deity among the ancients, the goddess of love and beauty. She was the wife of Vulcan, but passionately loved Adonis and Anchises: by the latter she became the mother of Æneas.

M. These verses I remember, and that vanquished Thrysis in vain contended. From that time Corydon, Corydon is our man.

ECLOGUE VIII.

This Bucolic contains the strains of Damon for the loss of his mistress; and Alphesibæus records the charms of an enchantress.

DAMON, ALPHESIBÆUS.

THE muse of the shepherds, Damon and Alphesibæus, whom the heifers, unmindful of their pastures, admired contending, and by whose song the lynxes were astonished, and the rivers, having changed their courses, stood still; the muse of Damon and Alphesibæus I sing.

Whether thou art now passing for me¹ over the rocks of broad Timavus,² or cruising along the coast of the Illyrian Sea;³ say, will that day ever come, when I shall be indulged to sing thy deeds? say, shall it come that I may be indulged to diffuse over the world thy verses, which alone merit comparison with Sophocles⁴ lofty style? With thee my muse commenced; with thee shall end. Accept my songs begun by thy command, and permit this ivy to creep around thy temples among thy victorious laurels.

Scarcely had the cold shades of night retired from the sky, a time when the dew on the tender grass is most grateful to the cattle, when Damon, leaning against a tapering olive, thus began:—

D. Arise, Lucifer,⁵ and preceding usher in the cheerful day; while I, deceived by the feigned passion of my mistress Nisa, complain; and to the gods, now that I die (though I have availed me nought in taking them to witness), yet in my last hour appeal. Begin with me, my pipe, Mænalian strains.

¹ "Mihī" is the dativus ethicus. B.

² Timavus, the Timavo, a river of Italy, rising at the foot of the Alps, and falling into the gulf of Trieste. At its mouth are several small islands containing hot springs.

³ Illyrian Sea, the Adriatic Sea between Italy and Dalmatia, etc.

⁴ Sophocles, a celebrated tragic poet of Athens, remarkable for sublimity of style. He was cotemporary with Pericles and Euripides, and died B. C. 406.

⁵ Lucifer, the name of the planet Venus, or morning star; as Hesperus was of the same planet, or evening star.

Mænalus⁶ always has a vocal grove and shaking pines; he ever hears the loves of shepherds, and Pan, the first who suffered not the reeds to be neglected. Begin with me, my pipe, Mænalian strains. Nisa is bestowed on Mopsus! what may we lovers not expect? Griffins now shall match with horses, and in the succeeding age the timorous does with dogs shall come to drink. Mopsus, cut your fresh nuptial torches: for thee a wife is on the point of being brought home. Strew the nuts,⁷ bridegroom; Hesperus for thee forsakes Ceta.⁸ Begin with me, my pipe, Mænalian strains. O thou matched to a worthy spouse! while you disdain all others, and while you detest my pipe and goats, my shaggy eyebrows, and my overgrown beard; nor believe that any god regards the affairs of mortals. Begin with me, my pipe, Mænalian strains. When thou wast but a child, I saw thee with thy mother gathering the dewy apples on our hedges; I was your guide; I had then just entered on the year next after eleven, I was then just able to reach the slender boughs from the ground. As soon as I saw thee, how was I undone! O how an evil error bore me away! Begin with me, my pipe, Mænalian strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes,¹⁰ produced him on rugged cliffs, a boy not of our race or blood. Begin with me, my pipe, Mænalian strains. Relentless Love taught the mother¹¹ to stain her hands in her own children's blood; a cruel mother too thou wast: whether more cruel was the mother or more impious the boy? Impious was the boy; thou, mother, too, wast cruel. Begin with me, my pipe, Mænalian strains. Now let

⁶ Mænalus, now Roino, a mountain of Arcadia in Greece, sacred to Pan. It was covered with pine-trees.

⁷ "Esse" is elegantly omitted after such words as "pati," "sinero," etc. Nemes. Cyn. 70, "Omnia tentantem passi." Apul. de Deo. Socr. "Sejugam veluti debilem passa est." Seneca, Ined. 182, "Quemve securum sinit." Virg. Æn. i. 389, "Nec plura querentem Passa Venus." B.

⁸ On this custom compare Catull. Epith. p. 98. Muret. "Da nucis pueris iners Concubine, satis diu Lucisti nucibus." B.

⁹ Ceta, a celebrated mountain, or, more properly, chain of mountains, between Thessaly and Greece Proper. It was so high, that the poets feigned the sun, moon, and stars rose behind it.

¹⁰ Garamantes, a people in the interior of Africa, now called Zaara.

¹¹ Matrem. This cruel mother is Medea, who to be avenged on Jason for preferring another mistress to her, slew her sons whom she bore to him, before his eyes.

the wolf of himself fly from the sheep; the hard oaks bear golden apples; the adler bloom with narcissus; the tamarisks distill rich amber from their barks; let owls with swans contend; let Tityrus an Orpheus; an Orpheus in the woods, an Arion¹² among the dolphins. Begin with me, my pipe, Mænian strains. Let all things become very mid ocean; ye woods, farewell. From the summit of yon aerial mountain will I throw myself headlong into the waves: take this last present from me dying. Cease, my pipe, now cease Mænian strains.

Thus Damon: Ye Plerian muses, say what Alpheisibæus sung. We can not all do all things.

A. Bring forth the water, and bind these altars with a soft fillet: burn thereon oily vervain and male¹³ frankincense, that I may try, by sacred magic spells, to dispossess my love of a sound mind. Only charms are here wanting. My charms, bring Daphnis from the town, bring him home. Charms can even draw down the moon from heaven; by charms Circe¹⁴ transformed the companions of Ulysses; the cold snake is in the meads by incantation burst. My charms, bring Daphnis from the town, bring him home. First, these three threads, with threefold colors varied, I round thee twine; and thrice lead thy image round these altars. The gods delight in the uneven number. My charms, bring Daphnis from the town, bring him home. Bind, Amaryllis, three colors in three knots; bind them. Amaryllis, now; and say I bind the chains of Venus. My charms, bring Daphnis from the town, bring him home. As this clay hardens, and as this wax dissolves with one and the same fire; so may Daphnis by my love. Sprinkle the salt cake, and burn the crackling laurels in bitumen. Me cruel Daphnis burns; I on Daphnis burn this laurel. My charms, bring Daphnis from the town, bring him home. May such love

¹² Arion, a famous lyric poet and musician of the isle of Lesbos. On his return to Corinth from Italy, the mariners formed a plot to murder him for his riches, when he threw himself into the sea, and was carried on the back of a dolphin to Tænarus in the Morea.

¹³ *i. e.* frankincense of the best sort.

¹⁴ Circe a daughter of Sol and Perceis, celebrated for her knowledge of magic and poisonous herbs. She changed the companions of Ulysses into swine; but afterward at his solicitation restored them to their former state.

[seize] Daphnis as when a heifer, tired with ranging after the bull through lawns and lofty groves, distracted, lies down on the green sedge by a rivulet, nor is mindful to withdraw from the late hour of night: let such love seize Daphnis, nor let his cure be my concern. My charms, bring Daphnis from the town, bring him home. These garments the faithless one left with me some time ago, the dear pledges of himself; which to thee, O earth, on the very entrance, I now commit: these pledges owe me Daphnis. My charms, bring Daphnis from the town, bring him home. These herbs, and these baneful plants, in Pontus¹⁵ gathered, Mœris himself gave me: in Pontus numerous they grow. By these have I seen Mœris transform himself into a wolf, and skulk into the woods; often from the deep graves call forth the ghosts, and transfer the springing harvests to another ground. My charms, bring Daphnis from the town, bring him home. Bring forth the ashes, Amaryllis; throw them into a flowing brook,¹⁶ and over thy head; look not back. Daphnis with these I will assail: nought he regards the gods, nought my charms. My charms, bring Daphnis from the town, bring him home. See the very ashes have spontaneously seized the altars with quivering flames, while I delay to remove them may it be a happy omen. 'Tis certainly something or other; and Hylax¹⁷ in the entrance barks. Can I believe? or do those in love form to themselves fantastic dreams? Cease; for Daphnis comes from the town; now cease, my charms.

ECLOGUE IX.

Virgil having recovered his patrimony through the favor of Augustus, devotes this pastoral to complain against Arius the centurion, who had possession of his lands, and laid a plan for his assassination.

LYCIDAS, MÆRIS.

L. WHITHER, Mœris, do thy feet [lead]¹ thee? are you for the town, whither the way leads?

¹⁵ Pontus, a country of Asia Minor, bordering on the Euxine: it was the kingdom of Mithridates the Great.

¹⁶ Rivoque fluenti, the same as in rivum fluentem, of which construction many examples occur in Virgil. See *Æn.* i. 293; ii. 250; v. 451; vi. 191; viii. 591; ix. 664; xii. 283.

¹⁷ Hylax, the name of a dog.

¹ Supply "ducunt" from the following "ducit." B.

M. Ah, Lycidas, we have lived to see the day when an alien possessor of my little farm (what we never apprehended) may say: These are mine; old tenants, begone. Now vanquished and disconsolate, since fortune confounds all things, to him I convey these kids, of which I wish him little good.

L. Surely I heard that your Menalcas had saved by his verse all that ground where the hills begin to decline, and by an easy declension to sink down their ridges as far as the stream and now broken tops of the old beech.

M. Thou heardest it Lycidas, and it was reported;² but our verse just as much avails amid martial arms, as they say the Chaonian³ pigeons do, when the eagle comes upon them. But had not the ill-boding raven, from a hollow holm-oak, warned me by any means to cut short the rising dispute, neither your Morris here, nor Menalcas himself, had been alive.

L. Alas, is any one capable of so great wickedness? Alas, Menalcas, the charms of thy poetry were almost snatched from us with thyself! Who [then] had sung the nymphs? who with flowering herbs had strewn the ground, or covered with verdant shades the springs? or who [had sung] those songs which lately I secretly stole from you, when you used to resort to our darling Amaryllis? "Feed, Tityrus, my goats till I return, short is the way; and when they are fed, drive them Tityrus, to watering; and while you are so doing, beware of meeting the he-goat: he butts with the horn."

M. Nay, rather these, which to Varus, and yet unfinished, he sung: "Varus, the tuneful swans shall raise thy name aloft to the stars, if Mantua remain but in our possession; Mantua, alas, too near unfortunate Cremona!"⁴

L. If thou retainest any, begin; so may thy swarms avoid Cyrnean yews:⁵ so may thy heifers, fed with cytisus, dis-

² I, however, prefer putting a note of interrogation after "audieras," with Wagner. B.

³ Chaonian pigeons. Chaonia was a mountainous part of Epirus, in which was the sacred grove of Dodona, where pigeons were said to deliver oracles.

⁴ Cremona, a city of Italy on the northern bank of the Po. Its lands were divided among the veteran soldiers of Augustus.

⁵ Cyrnean yews. Cyrenus, now Corsica, an island in the Mediterranean, near the coast of Italy. The honey produced here had a bitter

tend their dugs. The Muses have also made me a poet : I too have my verses ; and the shepherds call me bard : but to them I give no credit : for as yet methinks I sing nothing worthy of a Varus or a Cinna,⁶ but only gabble like⁷ a goose among sonorous swans.

M. That very thing, Lycidas, is what I am about ; and now con it over in silence with myself, if I can recollect it : nor is it a vulgar song. "Come hither, Galatea : for what pleasure have you among the waves ? Here is blooming spring ; here, about the rivers, earth pours forth her various flowers ; here the white poplar overhangs the grotto, and the limber vines weave shady bowers. Come hither : leave the mad billows to buffet the shores."

L. [But] what were those which I heard you singing in a clear night alone ? I remember the air, if I could recollect the words.

M. Daphnis, why gaze you on the risings of the signs of ancient date ? Lo, Dionæan Cæsar's⁸ star hath entered on its course ; the star by which the fields were to rejoice with corn, and by which the grapes on sunny hills were to take their hue. Daphnis, plant thy pear-tears. Posterity shall pluck the fruit of thy plantations. Age bears away all things, even the mind itself. Often, I remember, when a boy, I spent long summer-days in song. Now all these songs I have forgotten ; now the voice itself has left Mœris ; the wolves have seen Mœris first.⁹ But these Menalcas himself will often recite to you.

L. By framing excuses thou puttest off for a long time my fond desire. And now the whole main for thee lies smooth and still ; and mark how every whispering breeze of wind hath died away. Besides, half of our journey still remains : for

taste, in consequence of the bees feeding on the yew-trees, with which the island abounded.

⁶ Cinna, a grandson of Pompey, the intimate friend of Augustus, and patron of Virgil.

⁷ The poet puns upon the name of Anser, a cotemporary poet. The saying seems proverbial ; as in Symmachus, Ep. i. 1, "*Licet inter olores canoros anserem strepere.*" B.

⁸ Dionæi Cæsaris. Cæsar of the Julian family, which sprung from Æneas the son of Venus, whom Mythology makes the daughter of Jupiter and Dione.

⁹ *Lupi Mœrim videre priores.* Alluding to a superstitious notion, that, if a wolf saw a man before it was seen by him, it made him lose his voice.

Bianor's¹⁰ tomb begins to appear. Here, where the swains are stripping off the thick leaves, here, Mœris, let us sing. Here lay down your kids; yet we shall reach the town. Or if we are afraid that the night may gather rain before [we arrive], yet we may still go on singing; the way will be less tedious. That we may go on singing, I will ease you of this burden.

M. Shepherd, urge me no more; and let us mind the business now in hand. We shall sing those tunes to more advantage when [Menalcas] himself arrives.

ECLOGUE X.

Gallus, to whom this Eclogue is inscribed, was the patron of Virgil, a soldier and a poet. He was greatly enamored of Cytheris, whom he calls Lycoris, celebrated for her beauty and intrigues; but she forsook him for Mark Anthony, by whom she was in turn abandoned for Cleopatra.

GALLUS.

GRANT unto me, O Ærethusa,¹ this last essay. A few verses, but such as Lycoris herself may read, I must sing to my Gallus. Who can deny a verse to Gallus? So, when thou glidest beneath the Sicilian wave, may the salt Doris² not intermingle her streams [with thine]. Begin: let us sing the anxious loves of Gallus, while the flat-nosed goats browse the tender shrubs. We sing not to the deaf; the woods reply to all. What groves, ye virgin Naiads, or what lawns detained you, while Gallus pined³ with ill-requested love? for neither any of the tops of Parnassus, nor those of Pindus,⁴ nor Aonian Aganippe, did retard you. The very laurels, the very tamarisks bemoaned him: even pine-topped Mænalus [bemoaned] him as he lay beneath a lonely rock, and over

¹⁰ "The same as Ocnus, of whom Virgil says in the tenth Eclogue, *Fatidicæ Mantus, et Thusci filius Amnis*. He was the founder of Mantua." SERVIUS. B.

¹ Ærethusa, the nymph who presided over the fountain of the same name in Sicily.

² Doris, a sea-nymph, the mother of the Nereids; here used to express the sea itself. Naiads, nymphs—goddesses who presided over rivers and fountains.

³ Observe that "periret" is used to express the *ἐράκετο*, *i. e.* "wasted away," of Theocr. i. 66. B.

⁴ Pindus, a mountain between Thessaly and Epirus, sacred to Apollo and the Muses. Aonian Aganippe, a celebrated fountain of Bœotia, of which Aonia was a district.

him the stones of cold Lycæus' wept. His sheep too stand around him, nor are they ashamed of us; nor, divine poet, be thou ashamed of thy flock; even fair Adonis' tended sheep by the streams. The shepherd too came up; the slow-paced herdsmen came; Menæas came wet from winter-moat. All question whence this thy love? Apollo came: Cithæus, he says, why ravest thou thy care! Lycoris is following another through snows and horrid camps. Sylvanus' too came up with rural honors on his head, waving the flowering boughs and big lilies. Pan, the god of Arcadia, came; when we ourselves beheld stained with the older's purple berries and vermillion. What bounds, he says, will you set [to mourning]? Love regards not such matters. Nor cruel love with tears, nor grassy meads with streams, nor bees with cythars, nor goats with leaves, are satisfied. But he, overwhelmed with grief, said, Yet^o you, Arcadians, shall sing these my woes on your mountains; ye Arcadians, alone skilled in song. Oh how softly then may my bones rest, if your pipe in future times shall sing my loves! And would to heaven I had been one of you, and either keeper of your flock, or vintager of the ripe grape! Sure whether Phyllis or Amyntas, or whoever else, had been my love (what though Amyntas be swartly if the violet is black, and hyacinths are black), they would have reposed with me among the willows under the limber vine; Phyllis had gathered garlands for me, Amyntas would have sung. Here are cool fountains; here, Lycoris, soft meads, here a grave: here with thee I could consume my whole life away. Now frantic love detains me in the service of rigid Mars, in the midst of darts, and adverse foes. Then, far from thy native land (let me not believe it), beholdst nothing but Alpine snows,^a and the colds of the Rhine, ah, hard-

^o Lycæus, a mountain of Arcadia, sacred to Jupiter, and also to Pan.

^a Adonis, a youth, the favorite of Venus: having lost his life by the bite of a wild bear, he was changed into the flower Anemone.

^b Æsch. *Choeph.* 223, *ὁ νεώτερος πόλεμος* (i. e. "civil") *ἐλευσεν* πατρίδος. B.

^c Sylvanus, a rural deity among the Romans, who presided over woods.

^d But Næmus Marcell. i. s. v. *triste est mustum, comasots "lameri"* with "ille," which I should almost prefer, the sense being, "but he (despite all that even Pan could say) yet replied," etc. B.

^e Alpine snows. The Alps are a chain of mountains, the highest in Europe, separating Italy from France, Switzerland, and Austria. The

hearted one! alone, without me. Ah, may neither these colds hurt thee! ah, may not the sharp ice wound thy tender feet! I will go, and warble on the Sicilian shepherd's reed those songs which are by me composed in Chalcidian strain.¹¹ I am resolved, rather to endure [my passion] in the woods, among the dens of wild beasts, and to inscribe my loves upon the tender trees: as they grow up, so you, my loves, will grow. Meanwhile, in company with the nymphs, over Mænalus will I range, or hunt the fierce boars. No colds shall hinder me from traversing with my hounds the Parthenian lawns¹² around. Now over rocks and resounding groves methinks I roam: pleased I am to shoot Cydonian shafts from the Parthian bow: [Fool that I am!] as if these were a cure for the rage of love; or as if that god could learn to be softened by human woes. Now, neither the nymphs of the groves, nor songs themselves, charm me any more: even ye woods, once more farewell. No suffering can change him, though amid frosts we drink of Hebrus,¹³ and undergo the Sithonian snows¹⁴ of rainy winter; or even if we should tend our flocks in Ethiopia,¹⁵ beneath the sign of Cancer, when the dying rind withers on the stately elm. Love conquers all;¹⁶ and let us yield to love. These strains, ye divine Muses, it shall suffice your poet to have sung, while he sat and wove his little basket of slender osiers: these you will make acceptable to Gallus; to Gallus, for whom my love grows as much every hour, as the green alder shoots up in the infancy of spring. Let us arise: the shade is wont to prove noxious to singers; the juniper's shade now grows noxious; the shades are hurtful even to the corn. Go home, the evening star arises, my full-fed goats, go home.

Rhine, a celebrated river which rises in the Alps, and, after a course of 600 miles, discharges itself into the German Ocean.

¹¹ Chalcidian strain, that is, in the elegiac strain of Euphorion, a Greek poet of Chalcis in Eubœa.

¹² Parthenian lawns. Parthenius was a mountain of Arcadia, for which it is here used; as Cydonian shafts is used for Cretan darts—Cydon being a city of Crête.

¹³ The cold of the Hebrus in Thrace was celebrated, as we find from Philippus in Anthol. p. 47. *Ἐβρον θρηκίον κρυῖν πεπεδημένον ἰδωρ*. B.

¹⁴ Sithonian snows, from Sithonia, a part of Thrace.

¹⁵ Ethiopia, an extensive country of Africa: by the ancients, this name was applied to modern Abyssinia, and the southern regions of Africa.

¹⁶ Heyne finds fault with the abruptness of this passage, but Anthon well remarks, that "this line is meant to express a return to a sounder mind." B.

VIRGIL'S GEORGICS.

BOOK I.

This admirable Poem was undertaken at the particular request of that great patron of poetry, Mæcenas, to whom it is dedicated, and has justly been esteemed the most perfect and finished of Virgil's works. Of the Four Books of which it consists, the First treats of plowing and preparing the ground; the Second, of sowing and planting; the Third, of the management of cattle, etc.; and the Fourth gives an account of bees, and of the manner of keeping them among the Romans.

WHAT makes the harvests joyous; under what sign, Mæcenas, it is proper to turn the earth and join the vines to elms; what is the care for kine, the nurture for breeding sheep;¹ and how much experience for managing the frugal bees; hence will I begin to sing. Ye brightest lights² of the world, that lead the year gliding along the sky; Bacchus and fostering Ceres, if by your gift mortals exchanged the Chaonian acorn for fattening ears of corn, and mingled draughts of Achelous³ with the invented juice of the grape; and ye Fauns propitious to swains, ye Fauns and Virgin Dryads, advance your foot in tune: your bounteous gifts I sing. And thou, O Neptune, to whom the earth, struck with thy mighty trident, first poured forth the neighing steed; and thou, tenant of the groves, for whom three hundred snow-white bullocks crop Cæa's⁴ fertile

¹ Pecori. Pecus here, as opposed to *boves*, signifies the lesser cattle, as sheep and goats, but especially sheep; as the word, I think, always signifies in Virgil when it stands by itself. See Ecl. i. 75; iii. 1, 20, 34; v. 87. Georg. ii. 371.

² Vos, ô clarissima mundi, etc. Varro, in his seventh book of Agriculture, invokes the sun and moon, then Bacchus and Ceres, as Virgil does here; which sufficiently confutes those who take the words, vos, ô clarissima lumina, to be meant of Bacchus and Ceres.

³ Achelous (Aspro Potamo), a river of Epirus in Greece, said by some to have been the first river that sprung from the earth after the deluge; hence it was frequently put by the ancients, as it is here, for water. DAVIDSON. Servius observes, "Acheloum generaliter, propter antiquitatem fluminis, omnem aquam veteres vocabant." B.

⁴ Cæa (Zea), an island in the Archipelago, one of the Cyclades.

thickets: thou too, O Pan, guardian of the sheep, O Tegeæan^{*} god, if thy own Mænalus be thy care, draw nigh propitious, leaving thy native grove, and the dells of Lycæus: and thou Minerva, inventress of the olive; and thou, O boy, teacher of the crooked plow; and thou, Sylvanus, bearing a tender cypress plucked up by the root: both gods and goddesses all, whose province it is to guard the fields; both ye who nourish the infant fruits from no seed, and ye who on the sown fruits send down the abundant shower from heaven.

And thou too, Cæsar, whom it is yet uncertain what councils of the gods are soon to have; whether thou wilt vouchsafe to visit cities, and [undertake] the care of countries, and the widely extended globe receive thee, giver of the fruits, and ruler of the seasons, binding thy temples with thy mother's myrtle: or whether thou comest, god of the unmeasured ocean, and mariners worship thy divinity alone; whether remotest Thule[†] is to be subject to thee, and Tethys[‡] to purchase thee for her son-in-law with all her waves; or whether thou wilt join thyself to the slow months, a new constellation, where space lies open between Erigone and the [Scorpion's] pursuing claws: the fiery Scorpion himself already contracts his arms and leaves for thee more than an equal proportion of the sky. Whatever thou wilt be (for let not Tartarus[§] expect thee for its king, nor let such dire lust of sway once be thine; though Greece admires her Elysian fields, and Proserpine,[¶] redemanded, is not inclined to follow her mother), grant me an easy course, and favor my adventurous enterprise; and pitying me with the swains who are strangers to their way, commence [the god], and accustom thyself even now to be invoked by prayers.

In early spring when melted snow glides down from the

^{*} Tegeæan god. Pan is so called, from Tegea, a town of Arcadia, in Greece, which was sacred to him.

[†] Thule, an island in the most northern parts of the German Ocean, to which the ancients gave the epithet of Ultima. Some suppose that it is the island of Iceland, or part of Greenland, while others imagine it to be the Shetland Isles.

[‡] Tethys, the chief of the sea-deities, was the wife of Oceanus. The word is often used by the poets to express the sea.

[§] Tartarus, the infernal regions, where, according to the ancients, the most impious and guilty among mankind were punished.

[¶] Proserpine, the daughter of Ceres, and wife of Pluto, who stole her away as she was gathering flowers in the plains of Enna in Sicily.

hoary hills, and the crumbling glebe unbinds itself by the zephyr; then let my steer begin to groan under the deep-pressed plow, and the share worn by the furrow [begin] to glitter. That field at last answers the wishes of the covetous farmer, which twice hath felt the sun, twice the cold,¹⁰ harvests immense are wont to burst his barns.

But, before we cleave an unknown plain with the plow-share, let it be our care previously to learn the winds, and various character of the climate, the ways of culture practiced by our forefathers, and the tillage and habits of the soil what each country is apt to produce, and what to refuse. Here grain, there grapes, more happily grow; nurseries of trees elsewhere, and herbs spontaneous bloom. Do not you see, how Tmolus¹¹ sends saffron odors, India ivory, the soft Sabæans their frankincense? But the naked¹² Chalybes [send] steel, Pontus strong-scented castor, Epirus¹³ the prime of the Olympic mares. These laws and eternal conditions nature from the beginning imposed on certain places: what time Deucalion first cast stones into the unpeopled world, whence men, a hardy race, sprang up. Come then, let your sturdy steers forthwith turn up a soil that is rich for the first month of the year; and let the dusty summer bake the scattered clouds with mature suns. But, if the land be not fertile, it will be

¹⁰ Anthon observes, "The usual custom of the Roman farmers was to plow the land three times, when it fell under the denomination of *hard land*. The first plowing was in the spring, the second in the summer, the third in autumn (*tertiabatur*, COLUM. ii. 4). In this way the ground was exposed twice to the heat of the sun, and once to the frost. If, however, the soil was unusually hard and stubborn, a fourth plowing took place at the end of autumn or beginning of winter; and it is to such a process that the poet here alludes, the land having thus, in the course of its four upturnings with the plow, twice felt the sun and twice the cold."

¹¹ Tmolus, a mountain of Lydia, in Asia Minor, abounding in vines, saffron, etc. Sabæans, the inhabitants of Saba, a town of Arabia, famous for frankincense, myrrh, and aromatic plants. Chalybes, a people of Pontus, in Asia Minor; their country abounded in iron mines.

¹² If "*nudi*" be correct, Virgil must speak of the Chalys only as lightly clad (*leviter vestiti*), as in his direction to husbandmen "to plow and sow naked." But although this would be a very proper way of speaking among people acquainted with this limitation of meaning, yet it seems scarcely an apt epithet for a barbarian tribe, dwelling in a cold region. Some years since, I proposed to read "*duri*." See the supplement to my notes on Apul. de Deo Socr. B.

¹³ Epirus (Albania), a country of Greece, famous for its fine breed of horses.

enough to raise it up with a light furrow, even toward the rising of Arcturus:¹⁴ in the former case, lest weeds obstruct the joyous corn; in the latter, lest the scanty moisture forsake the barren sandy soil.

You will likewise suffer your lands after reaping to lie fallow every other year, and the exhausted field to harden by repose. Or, changing the season, you will sow there yellow wheat, whence before you have taken up the joyful pulse, with rustling pods, or the vetch's slender offspring and the bitter lupine's brittle stalks, and rustling grove. For a crop of flax burns¹⁵ the land: as burn the oats and poppies impregnated with Lethæan sleep.¹⁶ But yet your labor will be easy [even though you should sow these kinds of grain] every other year, provided only you be not backward to saturate the parched soil with rich dung, or to scatter sordid ashes upon the exhausted lands: thus, too, your land will rest by changing the grain. Nor, in the mean time, will there be ungratefulness.

Often, too, it has been of use to set fire to barren lands, and burn the light stubble in crackling flames: whether the land thence receives secret strength and rich nourishment from a field left fallow; or whether every vicious quality is exhaled by the fire and the superfluous moisture sweats off; or whether the heat opens more passages, and secret pores, through which the sap may come to the tender blades; or whether it hardens more, and binds the gaping veins; that the small showers, or keen influence of the violent sun, or penetrating cold of Boreas, may not parch it up.

He, too, greatly benefits the land, who breaks the sluggish clods with harrows, and drags osier hurdles over them (nor does yellow Ceres view him from high Olympus,¹⁷ to no

¹⁴ Arcturus, a star near the tail of Ursa Major, whose rising and setting was supposed to portend great tempests. In the time of Virgil, it rose about the middle of September.

¹⁵ *i. e.* exhausts. Virgil does not forbid the sowing of flax and poppies, but explains that, from their exhausting nature, they are bad crops in rotation after wheat. So Anthon. B.

¹⁶ Lethæan sleep. Lethe was one of the rivers of hell, whose waters had the power of causing forgetfulness.

¹⁷ Olympus, a lofty mountain on the confines of Thessaly and Macedonia, separated from Ossa by the vale of Tempe. The ancients supposed that it touched the heavens with its top, and on that account the poets made it the residence of the gods.

purpose), and he also who, after the plain has been torn, again breaks through the land; that raises up its ridges, turning the plow across,"¹⁸ and gives it frequent exercise and rules his lands imperiously.

Pray, ye swains, for moist summers and serene winters. In winter's dust most joyful is the corn, joyful is the field. On no culture does Mysia¹⁹ so much pride herself, and [hence] even Gargarus admires his own harvest.

What shall I say of him, who, immediately after sowing the seed, presses on the lands, and levels the heaps of barren sand; then on the sown corn drives the stream and ductile rills? and when the field is scorched with raging heat, the herbs all dying, lo! from the brow of a hilly tract he decoys the torrent; which falling down the smooth rocks, awakes the hoarse murmur, and with gurgling streams allays the thirsty lands?

What of him who, lest the stalk with over-loaded ears bend to the ground, feeds down the luxuriance of the crop in the tender blade, when first the springing corn equals the furrows; and who drains from soaking sand the collected moisture of the marsh, chiefly when, in the changeable months, the swelling river overflows, and overspreads all around with slimy mud, whence the hollow dikes sweat with tepid vapor?

After all (when the labors of men and oxen have tried these expedients in cultivating the ground), the voracious goose, the Strymonian²⁰ cranes, and succory with its bitter roots, and even the shades are in some degree injurious. The Sire himself willed the ways of tillage not to be easy, and first aroused the fields by art, whetting the skill of mortals with care; nor suffered he his reign to lie inactive in heavy sloth.

I C Before Jove, no husbandmen subdued the fields; nor was it even lawful to mark out, or by limits divide the ground. They made all things common gain, and earth of herself produced every thing freely without any one asking. He infused the noxious poison into the horrid serpent, commanded the wolves to prowl, and the sea to be stirred; and he shook the

¹⁸ A description of "cross-plowing." B.

¹⁹ Mysia, a country of Asia Minor, bordering on Troas. Gargarus, a mountain, or rather a part of Mount Ida, in Troas.

²⁰ Strymonian cranes. Strymon, a river of Macedonia, the ancient boundary between that country and Thrace.

honey from the leaves, removed fire, and restrained the wine that ran commonly in rivulets; that experience, by dint of thought, might gradually hammer out the various arts, in furrows seek the blade of corn, and from the veins of flint strike out the hidden fire. Then first the rivers felt the excavated alders; then the seamen gave the stars their numbers and their names, the Pleiades,²¹ Hyades, and the bright bear of Lycaon. Then were invented [the arts of] catching wild beasts in toils, deceiving with birdlime, and encompassing the spacious lawn with hounds. And now one seeking the depths, lashes the broad river with his casting-net; and on the sea another drags his humid lines along. Then [arose] the rigid force of steel, and the flat blade of the grating saw (for the first mortals cleft the splitting wood with wedges); then various arts ensued. Incessant labor and want, in hardships pressing, surmounted every obstacle. Ceres first taught mortals with steel to turn the ground: when now the acorns and arbutes of the sacred wood failed, and Dodona²² refused sustenance. Soon too was distress inflicted on the corn; when noxious mildew eat the stalks, and the lazy thistle shot up its horrid spikes in the field. The crops of corn die; a prickly wood succeeds, burs and caltrops, and, amid the shining fields, unhappy darnel and barren wild oats bear sway. But unless you both vex the ground by continual harrowings, fright away the birds with a noise, and with the pruning-knife restrain the shades of the shaded field, and by prayers call down the showers; alas, [while thy labor proves] in vain, thou wilt view another's ample store, and in the woods solace thy hunger by shaking [acorns] from the oak.

[We must also describe what are the instruments used by the hardy swains, without which the crops could neither be sown nor spring. First, the share, and the heavy timber of the curved plow, and the slow-rolling wains of the Eleusinian mother, Ceres, and sledges and drags, and harrows of unwieldy weight;

²¹ Pleiades, a name given to the seven daughters of Atlas and Pleione, made a constellation in the heavens. Hyades, the five daughters of Atlas, who were also changed into stars, and placed in the constellation Taurus. Bear of Lycaon. Calisto, the daughter of Lycaon, was changed by Juno into a bear, but Jupiter made her the constellation Ursa Major.

²² Dodona, an ancient city of Epirus, in Greece, where was a sacred grove, with a celebrated oracle and temple of Jupiter.

besides the mean osier furniture of Celeus;²² arbutue hurdles, and the mystic fan of Bacchus; all which, with mindful care, you will provide long beforehand, if glory of a blissful country duly awaits thee. In the first place,²³ in the woods an elm, bent with vast force, is subdued into the plow tail, and receives the form of the crooked plow. To this, at the lower end, are fitted a beam extended to eight feet, two earth-boards, and share-beams with a double back. The light linden also is felled beforehand for the yoke, and the tall beech, and the plow-staff, to turn the bottom of the carriage behind; and the smoke seasons²⁴ the timber hung up in the chimneys.

I can recite to you many precepts of the ancients, unless you decline them, and think it not worth while to learn these trifling cares. The thrashing-floor chiefly must be leveled with the huge roller, and wrought with the hand, and consolidated with binding chalk, that weeds may not spring up, and that overpowered with drought it may not chap. Then various pests baffle us; often the diminutive mouse has built its cell, and made its granaries; or the moles, deprived of sight, have dug their lodges under ground; and in the cavities has the toad been found, and vermin which the earth produces in abundance; the weevil plunders vast heaps of corn, and the ant, fearful of helpless old age.

Observe also, when the almond²⁵ shall clothe itself abundantly with blossom in the woods, and bend its fragrant boughs: if the rising fruit abound, in like quantity the corn will follow, and a great thrashing with great heat will ensue. But, if the shady boughs abound with luxuriance of leaves, in vain the floor shall bruise the stalks, fertile only in chaff.

I have, indeed, seen many sowers artificially prepare their seeds, and steep them first in saltpeter and black lees of oil,

²² Celeus, a king of Eleusis, was the father of Triptolemus, whom Ceres instructed in husbandry.

²³ The order is, "ulmus flexa in silvis magna vi domatur in burim, et accipit formam curvi aratri." ANTHON.

²⁴ Literally, "explores," "searches," *i. e.*, to see if there be any chinks. B.

²⁵ The term *nux* is employed by the Roman writers in an extended sense, to denote the almond, the walnut, the hazel-nut tree, etc. Most commonly, however, an epithet is added, to make the meaning more definite; thus, *nux juglans*, "the walnut;" *nux amygdala*, "the almond;" *nux avellana*, "the hazel-nut or filbert." etc. ANTHON.

that the produce might be larger in the fallacious pods. And though, being hastened, they were soaked over a slow fire, selected long, and proved with much labor, yet have I seen them degenerate, unless human industry with the hand culled out the largest every year. [Thus all things, by destiny, hasten to decay,²⁷ and gliding away, insensibly are driven backward; not otherwise than he who rows his skiff with much ado against the stream, if by chance he slackens his arms, and the tide hurries him headlong down the river.]

[Further, the stars of Arcturus, and the days of the Kids, and the shining Dragon, must be as much observed by us, as by those who, homeward borne across the main, attempt the [Euxine] Sea,²⁸ and the straits of oyster-breeding Abydos.²⁹

When Libra makes the hours of day and night equal, and now divides the globe in the middle between light and shades, work your steers, ye swains, sow barley in the fields, till toward the last shower of the inclement winter solstice.] Then, too, is the time to hide in the ground a crop of flax, and the poppy of Ceres, and high time to ply your harrows; while the ground, yet dry, you may, while the clouds are yet suspended.

[In the spring is the sowing of beans: then thee too, O Medic plant!³⁰ the rotten furrows receive, and millet comes, an annual care, when the bright Bull with gilded horns opens the year, and the Dog sets, giving way to the backward star. But if you labor the ground for a wheat-harvest and sturdy grain, and are bent on bearded ears alone, let the Pleiades in the morning be set, and let the Gnosian star³¹ of [Ariadne's] blazing Crown depart, before you commit to the furrows the

²⁷ The infinitive is used absolutely to signify what is wont to happen. B.

²⁸ The Euxine (or Black) Sea is situated between Europe and Asia, and communicates with the Mediterranean by the Sea of Marmora and the Dardanelles.

²⁹ Abydos, a city of Asia Minor, on the Hellespont (Dardanelles), opposite to Sestos, in Thrace; famous for the bridge of boats which Xerxes made there across the Hellespont, when he invaded Greece; and for the loves of Hero and Leander.

³⁰ Medic plant, a species of trefoil, so called, because introduced from Media into Greece.

³¹ Gnosian star, etc., Ariadne's crown, consisting of seven stars, so called from Gnosus, a city of Crete, where Minos, the father of Ariadne, reigned. Maia, one of the Pleiades. Bootes, a constellation near the Ursa Major, or Great Bear.

seed designed, and before you hasten to trust to the unwilling earth the hopes of the year.] Many have begun before the setting of Maia; but the expected crop hath mocked them with empty ears. But if you are to sow vetches, and cheap kidney-beans, nor despise the care of the Egyptian lentil; setting Boötes will afford thee signs not obscure. Begin, and extend thy sowing to the middle of the frosts.

[For this purpose, the golden sun, through the twelve constellations of the world, rules the globe measured out into certain portions. Five zones embrace the heavens; whereof one is ever glowing with the bright sun, and scorched forever by his fire; round which two furthest ones to the right and left are extended, stiff with cerulean ice and horrid showers. Between these and the middle zones, two by the bounty of the gods are given to weak mortals; and a path is cut through both, where the series of the signs might revolve obliquely. As the world rises high toward Scythia and Riphæan³² hills; so sloping downward it is depressed toward the south winds of Libya.³³ The one pole to us is always elevated; but the other, under our feet, is seen by gloomy Styx³⁴ and the ghosts below.³⁵ Here, after the manner of a river, the huge Dragon glides away with tortuous windings, around and through between the Bears; the Bears that fear to be dipped in the ocean. There, as they report, either dead night forever reigns in silence, and, outspread, wraps all things up in darkness; or else Aurora³⁶ returns thither from us, and brings them back the day; and when the rising sun first breathes on us with panting steeds, there ruddy Vesper lights up his late illuminations.]

Hence we are able to foreknow the seasons in the dubious sky, hence the days of harvest, and the time of sowing; and when it is proper to sweep the faithless sea with oars, when to launch the armed fleets, or to fell the pine in the woods in

³² Riphæan hills, in the north of Scythia, near the rivers Tanais and Rha.

³³ Libya, an extensive country of Africa, lying between Egypt and the Syrtis Major; by the ancients it was often applied to Africa in general.

³⁴ Styx, one of the rivers of hell, round which it was said to flow nine times. The gods held the waters of the Styx in such veneration, that they always swore by them; an oath which was inviolable.

³⁵ So "profunda Juno," for Proserpine, in Claudian, de Vap. i. 2. B.

³⁶ Aurora, the goddess of the morning. Vesper, the evening star; often used for the evening, as Aurora is for the morning.

season. Nor in vain do we study the settings and the risings of the signs, and the year equally divided into four different seasons.

□ If at any time a bleak shower confines the husbandman, then is his time to do many things in season, which, as soon as the sky is serene, would have to be done with expedition.³⁷ The plowman sharpens the hard edge of the blunted share, scoops little boats from trees, or stamps the mark on the sheep, or the number on his sacks. Others sharpen stakes and two-horned forks, and prepare Amerine [osier] bands³⁸ for the limber vine. Now let the pliant basket of bramble twigs be woven; now parch your grain over the fire, now grind it with the stone for even on holy-days, divine and human laws permit to perform some works. No religion hath forbidden to clear the channels, to raise a fence before the corn, to lay snares for birds, to fire the thorns, and plunge in the wholesome river a flock of bleating sheep. Often the driver of the sluggish ass loads his ribs with oil, or common apples; and, in his return from the town, brings back an indented mill-stone, or a mass of black pitch. □

The moon, too, hath allotted days auspicious to works, some in one order, some in another. Shun the fifth: [on this] pale Pluto³⁹ and the Furies were born. Then at an unholy birth the earth brought forth Cœus,⁴⁰ Iapetus, and savage Typhœus, and the brothers who conspired to tear down the skies. For thrice did they essay to pile Ossa⁴¹ upon Pelion, and to roll woody Olympus upon Ossa: thrice the Sire, with his thun-

³⁷ So this line appears to be explained by Nonius Marc. i. p. 512, and Macrob. Sat. vi. 3. "Maturare" at times is nearly identical with "properare." B.

³⁸ Amerine bands, from Ameria, a city of Umbria, in Italy, which abounded in osiers.

³⁹ Pluto, in ancient mythology, was the son of Saturn and Ops, and brother to Jupiter and Neptune; in the division of his father's empire, the kingdom of Hell was allotted to him.

⁴⁰ Cœus, Iapetus, etc., famous giants, sons of Cœlus and Terra, who, according to the poets, made war against the gods; but Jupiter at last put them to flight with his thunderbolts, and crushed them under Mount Ætna, in Sicily.

⁴¹ Ossa, Pelion, etc., celebrated mountains of Thessaly, in Greece, which the giants, in their war against the gods, were feigned to have heaped on each other, that they might with more facility scale the walls of heaven.

der, overthrew the piled-up mountains. The seventh, next to the tenth, is lucky both to plant the vine, and break the oxen caught, and to add the woof to the warp: the ninth is better for flight, adverse to thefts.⁴² Many works too have succeeded better in the cool night; or when morning sprinkles the earth with the rising sun. By night the light stubble, by night the parched meadows, are better⁴³ shorn: the clammy dews fail not by night. [And some by the late fires of the winter light, watch all night, and with the sharp steel point torches. Meanwhile, his spouse, cheering by song her tedious labor, runs over the webs with the shrill shuttle; or over the fire boils down the liquor of the luscious must, and skims with leaves the tide of the trembling caldron.

But reddening Ceres is cut down in noontide heat; and in noontide heat the floor thrashes out the parched grain. Plow naked,⁴⁴ sow naked: winter is an inactive time for the hind. In the cold weather the farmers mostly enjoy the fruit of their labor, and, rejoicing with one another, provide mutual entertainments: the genial winter invites them, and relaxes their cares; as when weather-beaten ships have reached the port, and the joyous mariners have planted garlands on the sterns. But it then is the time both to strip the mast of oak, and the bay-berries, the olive, and the bloody myrtle-berries; then to set springes for cranes, and nets for stags, and to pursue the long-eared hares; and whirling the hempen thongs of the Balearian⁴⁵ sling, to pierce the does, when the snow lies deep, when the rivers hurtle down the ice.]

[Why should I speak of the storms⁴⁶ and constellations of autumn? and what must be guarded against by swains when the day is now shorter, and the summer milder? or when the

⁴² Anthon remarks, "The ninth day would be favorable for the runaway, since the moon would then be of sufficient age to give a good light, and help him on his way. For this very reason, on the other hand, it would be unfavorable for the thief, who prefers darkness." Voss. *ad loc.*

⁴³ I think the harmony of this verse will be increased by transposing, thus, "Nocte leves stipulæ melius," as it is quoted by Jul. Rufin. Schem. Lex. 6. p. 31, ed. Ruhnck. B.

⁴⁴ *i. e.*, in thin attire. B.

⁴⁵ Balearian sling, from the Baleares; a name given to the islands of Majorca and Minorca, in the Mediterranean, because the inhabitants were expert slingers.

⁴⁶ Nonius, l. s. v. tempestas, limits the sense of this word to "turbo ventorum," I think, scarcely with reason. B.

showery springs pours down, the spiky harvest bristles in the fields, and the milky corn swells in the green stalk? Oft have I seen, when the farmer had just brought the reaper into the yellow fields, and was binding up the barley with the brittle straw, all the battles of the winds engage, which far and wide tore up the full-headed corn from the lowest roots, and tossed it up: just so, with blackening whirlwind, a wintery storm would drive light straw and flying stubble. Often also an immense march of waters gathers in the sky, and clouds, collected from on high, brew thick an ugly storm of black showers: the lofty sky pours down, and with storms of rain sweeps away the joyful corn, and toils of steers: the ditches are filled, and the hollow rivers⁴⁷ swell with roaring, and in the steaming fiths the sea boils. The Sire himself, amid a night of clouds, launches the thunders with his flaming right hand: with the violence of which mighty earth trembles: the beasts are fled, and through the nations lowly fear hath sunk the hearts of men. He with his flaming belt strikes down *or Athos*,⁴⁸ or *Rhodope*, or high *Ceraunia*:⁴⁹ the south winds rebound, and the shower is more and more condensed; now woods, now shores, moan 'neath the mighty blast.

This dreading, observe the months and constellations of the heavens: which way the cold star of Saturn shapes his course, into what circuits Mercury's fiery planet wanders in heaven. Above all, venerate the gods; and renew to great Ceres the sacred annual rites,⁵⁰ offering up thy sacrifice upon the joyous turf, at the expiration of the last days of winter, when the spring is serene. Then the lambs are fat, and then the wines most mellow; then slumbers on the hills are sweet, and thick the shades. For thee let all the rural youths adore Ceres; to whom mix thou the honey-comb with milk and gentle wine; and thrice let the auspicious victim go round the recent grain; which let the whole chorus of thy companions accompany in

⁴⁷ i. e. the mountain streams. Hesych. *ὀύλασσα καὶ ἡ χειμάρρις*. B.

⁴⁸ *Athos*, a lofty mountain of Macedonia, in Greece, on a peninsula: it is now called *Monte Santo*, from the number of monasteries erected upon it. *Ceraunia*, large mountains of Epirus, in Greece, stretching out far into the Adriatic.

⁴⁹ "*Acrocerania*" is more usual. Servius on *Æn.* iii. B.

⁵⁰ The poet here alludes to the *Ambarvalia*, a festival in honor of Ceres, and which was so called because the victim was led around the fields (*quod victima ambiret arva*) before it was sacrificed. ANTHON.

V

jovial mood, and with acclamation invite Ceres into their dwellings; nor let any one put the sickle to the ripe corn, till, in honor of Ceres, having his temples bound with wreathed oak, he dance in measure uncouth, and sing hymns.]

And that we may learn these things by certain signs, both heats and rains, and cold-bringing winds, the Sire himself has appointed what the monthly moon should betoken; under what sign the south winds should fall; [from what common observations the husbandman should learn to keep his herds nearer their stalls.

Straightway, when winds are rising, the friths of the sea with tossings begin to swell, and a dry crashing noise to be heard in the high mountains; or the far-sounding shores to be disturbed, and the murmurs of the grove to increase. Now hardly the billows refrain themselves from the crooked ships, when the cormorants fly swiftly back from the midst of the sea, and send their screams to the shore; and when the sea-coots sport on the dry beach; and the heron forsakes the well-known fens, and soars above the lofty cloud. Often too, when wind threatens, you will see the stars shoot precipitate from the sky, and behind them long trails of flame whiten athwart the shades of night; often the light chaff and fallen leaves flutter about; or feathers swimming on the surface of the water frisk together.

But when it lightens from the quarters of surly Boreas, and when the house of Eur⁵¹ and Zephyrus thunders, all the fields are floated with full ditches, and every mariner on the sea furls his damp sails. Showers never hurt any unforewarned: either the airy cranes have shunned it in the deep valleys as it rose; or the heifer looking up to heaven, hath snuffed in the air with wide nostrils; or the chattering swallow hath fluttered about the lakes; and the frogs croaked their old complaint in the mud.⁵² And often the ant, drilling her narrow path, hath conveyed her eggs from her secret cell; and the mighty bow hath drunk deep; and an army of ravens, on their return from feeding, have beaten the air and made a noise, with wings close crowded. Now you may observe the various sea-fowls, and those that rummage about the Asian

⁵¹ Eur⁵¹ and Zephyrus, the east and west winds.

⁵² Alluding to the metamorphosis of the Lycian peasants into frogs for insulting Latona. Ovid, Met. vi. 376. ANTHON. B.

meads, in Cayster's⁵² pleasant lakes, keenly lave the copious dews upon their shoulders: now offer their heads to the working tides, now run into the streams, and, sportive, revel vainly in their desire of bathing. Then the impudent crow with full throat invites the rain, and solitary stalks by herself on the dry sand. Nor were even the maids, carding their nightly tasks, ignorant of the approaching storm; when they saw the oil sputter on the heated shield, and foul fungous clots grow thick.⁵³

Nor with less ease may you foresee, and by certain signs discern, sunshine succeeding rain, and open serene skies. For neither are the stars then seen with blunted edge, nor the moon to rise as if indebted to her brother's beams; nor thin fleecy⁵⁴ clouds to be borne through the sky. Nor do the halcyons, beloved by Thetis,⁵⁵ expand their wings upon the shore to the warm sun; the impure swine are not heedful to toss about with their snouts the loosened wisps. But the mists seek the lower grounds, and rest upon the plain; and the owl, observant of the setting sun from the high housetop, practices her evening songs in vain. Nisus in the clear sky appears aloft, and Scylla pays penalty for the purple lock. Wherever she flying cuts the light air with her wings, lo, hostile, implacable Nisus,⁵⁶ with loud screams pursues her through the sky: where Nisus mounts into the sky, she swiftly flying cuts the light air with her wings. Then the ravens, with com-

⁵² Cayster, a river of Asia Minor, which falls into the Ægean Sea, near Ephesus.

⁵³ This was a popular superstition, as we learn from Schol. Aristoph. Vesp. 260. B.

⁵⁴ Cf. Lucret. vi. 503, "veluti pendentia vellera lana." B.

⁵⁵ Thetis, one of the sea-deities, daughter of Nereus and Doris and mother of Achilles.

⁵⁶ Minos having laid siege to Megara, of which Nisus was king, became master of the place through the treachery of Scylla, the daughter of the latter. Nisus had a purple or golden lock of hair growing on his head, and, as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolved to give him the victory. She accordingly cut off her father's precious lock as he slept, and he immediately died. The town was then taken by the Cretans; but Minos, instead of rewarding the maiden, disgusted with her unnatural treachery, tied her by her feet to the stern of his vessel, and thus dragged her along till she was drowned. Nisus was changed after death into the bird called the sea-eagle (*ἀλκυονας*) and Scylla into that named *ciris* (*κείρις*); and the father continually pursues the daughter, says the legend, to punish her for her crime. ANTHON.

VII

pressed throat, three or four times repeat their clear notes; and often in their nests aloft, affected with I know not what unusual charm, they rustle together among the leaves: the rains now passed, they are glad to revisit their little offspring and beloved nests: not, indeed, I am persuaded, as if they had a spirit of discernment from the gods, or superior knowledge of things by fate; but when the storm and fluctuating vapors of the air have changed their course, and showery Jove by his south winds condenses those things which just before were rare, and rarefies what things were dense; the images of their minds are altered, and their breasts now receive different impressions (different, while the wind rolled the clouds). Hence that concert of birds in the fields, and the cattle frisking for joy, and the ravens exulting in their caws.

II But if you give attention to the rapid sun, and the moons in order following; the hour of ensuing morn shall never cheat you, nor shall you be deceived by the treacherous aspect of a serene night. When first the moon collects the returning rays, if with horns obscure she incloses dusky air, a vast rain is preparing for swains and mariners. But, if she should spread a virgin blush over her face, wind will ensue: golden Phœbe⁶⁸ always reddens with wind. But if at her fourth rising (for that is the most unerring monitor) she passes along the sky pure and bright, nor with blunted horns; both that whole day, and all those that shall come after it, till the month be finished, will be free from rains and winds, and the mariners preserved, will pay their vows upon the shore to Glaucus,⁶⁹ Panopea, and Melicerta, Ino's son.

III The sun too, both rising and when he sets in the waves, will give signs. The surest signs attend the sun, both those which he brings in the morning, and those when the stars arise. When he shall checker his new-born face with spots, hidden in a cloud, and has fled from view with half his orb, you may then suspect showers: for the south wind, pernicious to trees and corn and flocks, hastens from the sea. Or when

⁶⁸ Phœbe, a name of Diana, or Luna (the moon); as Phœbus is a name of Apollo, or Sol (the sun).

⁶⁹ Glaucus, a fisherman of Anthedon, in Bœotia, son of Neptune and Nais, changed into a sea-deity. Panopea, a sea-nymph, one of the Nereids. Melicerta, the son of Athanas and Ino, changed into a sea-god, known also by the names of Palemon and Portumnus.

the dawn the rays shall break themselves diversely among the thick clouds; or when Aurora, leaving the saffron-bed of Tithonus⁶⁰ rises pale; ah, the vine-leaf will then but ill defend the mellow grapes; so thick the horrid hail bounds rattling on the roofs. This too it will be more advantageous to remember, when, having measured the heavens, he is just setting; for often we see various colors wander over his face. The azure threatens rain; the fiery wind. But if the spots begin to be blended with bright fire, then you will see all things embroiled together with wind and storms of rain. Let none advise me that night to launch into the deep, or to tear my cable from the land. But, if, both when he ushers in, and when he shuts up the revolving day, his orb is lucid; in vain will you be alarmed by the clouds, and you will see woods waved by the clear north wind.]

In fine, the sun will give thee signs what [weather] late Vesper brings, from what quarter the wind will tell the clouds serene, what wet Auster⁶¹ meditates. Who dares to call the sun deceiver? He even forewarns often that hidden tumults are at hand, and that treachery and secret wars are swelling to a head. He also pitied Rome at Cæsar's death, when he covered his bright head with murky iron hue,⁶² and the impious age feared eternal night; though at that time the earth too, and ocean's plains, ill-omened dogs, and presaging birds, gave ominous signs. How often have we seen Ætna⁶³

⁶⁰ Tithonus, a son of Laomedon, king of Troy, was so beautiful that Aurora became enamored of him, and carried him away to Ethiopia.

⁶¹ Auster, the south wind.

⁶² "When he shrouded his bright head with a dark ferruginous hue." According to Plutarch (Vit. Cæs. c. 90), Pliny (H. N. ii. 204, and Dio Cassius (xlv. 17), the sun appeared of a dim and pallid hue after the assassination of Julius Cæsar, and continued so during the whole of the year. It is said, too, that, for want of the natural heat of that luminary, the fruits rotted without coming to maturity. What Plutarch calls paleness, Virgil, it will be perceived, denominates by a stronger term, *ferrugine*. This, of course, is the license of poetry. The phenomenon mentioned by the ancient writers is thought by some modern inquirers to have been occasioned by spots on the sun; and this is the more probable opinion. There appears, however, to have been an actual eclipse of the sun that same year, in the month of November. ANTHON.

⁶³ Ætna (Gibello), a celebrated volcanic mountain of Sicily. This immense mountain is of a conical form; it is two miles in perpendicular height, 100 miles round the base, with an ascent, in some places, of 20 miles, and its crater is a circle of about 3 1-2 miles in circumference.

from its burst furnaces boil over in waves on the lands of the Cyclops,⁶⁴ and shoot up globes of flame, and molten rocks! Germany heard a clashing of arms over all the sky; the Alps trembled with unwonted earthquakes. A mighty voice too was commonly heard through the silent groves, and specters strangely pale were seen under cloud of night; and the very cattle (O horrid!) spoke; rivers stopped their courses, the earth yawned wide; the mourning ivory weeps in the temples, and the brazen statues sweat. Eridanus,⁶⁵ king of rivers, overflowed, whirling in mad eddy whole woods along, and bore away the herds with their stalls over all the plains. Nor at the same time did either the fibers fail to appear threatening in the baleful entrails, or blood to flow from the wells, and cities to resound aloud with wolves howling by night. Never did more lightnings fall from a serene sky, or direful comets so often blaze. For this Philippi⁶⁶ twice saw the Roman armies in intestine war⁶⁷ engage; nor seemed it unbecoming to the gods, that Emathia⁶⁸ and the extensive plains of Hæmus should twice be fattened with our blood. Ay, and the time will come, when in those regions the husbandman, laboring the ground with the crooked plow, shall find javelins all eaten with corrosive rust, or with his cumbrous harrows shall clash on empty helmets, and marvel at the huge bones in dug-up graves.

Ye guardian deities of my country, ye Indigetes⁶⁹ and thou

⁶⁴ Cyclops, a gigantic race of men, sons of Cœlus and Terra: they were Vulcan's workmen in fabricating the thunderbolts of Jupiter, and were represented having only one eye in the middle of their forehead.

⁶⁵ Eridanus, called afterward Padus (the Po), the largest river of Italy, rises in the Alps, after a course of nearly 400 miles, falls into the Adriatic, to the south of the city of Venice.

⁶⁶ Philippi, a city of Macedonia, on the confines of Thrace, famous for the defeat of Brutus and Cassius by Antony and Augustus, B. C. 42. By the other battle at Philippi, mentioned here, Virgil is supposed to allude to that between Cæsar and Pompey on the plains of Pharsalia, in Thessaly, which was fought near a town also called Philippi, B. C. 48.

⁶⁷ The force of "*paribus telis*" is well expressed by Lucan, i. 7, "*pares aquilas, et pila minantia pilis*," as remarked by Servius. B.

⁶⁸ Emathia, an ancient name of Macedonia and Thessaly. Hæmus, an extensive chain of mountains through Thrace, etc., in length about four hundred miles.

⁶⁹ Indigetes, a name given to those deities who were worshiped in particular places, or to such heroes as were deified.

O Romulus,¹⁰ and mother Vesta,¹¹ who guardest the Tuscan Tiber,¹² and the palaces of Rome; forbid not that this youthful hero at least repair the ruins of the age. Long since enough have we with our blood atoned for the perjuries of Laomedon's Troy.¹³ Long since, O Cæsar, the courts of heaven envy us thee, and complain that thou art concerned about the triumphs of mortals; since among them the distinctions of right and wrong are perverted; so many wars, so many aspects of crimes, are throughout the world; the plow has none of its due honors; the fields lie waste, their owners being drawn for service; and the crooked scythes are forged into rigid swords. Here Euphrates,¹⁴ there Germany, raises war; neighboring cities, having broken their mutual leagues, take arms; impious Mars¹⁵ rages through all the world. As when the four-horsed chariots have burst forth from the goal, they add speed to speed, and the charioteer, stretching in vain the bridle, is hurried away by the steeds, nor is the chariot heedful of the reins.

¹⁰ Romulus, a son of Mars and Rhea, grandson of Numitor, king of Alba, and twin-brother of Remus. He was the founder and first king of Rome, which he built on Mount Palatine, *n. c.* 753. By the triumphs of their arms, and the terror of their name, the Romans gradually rose, during a succession of ages, to universal empire, and Rome became, for a time, mistress of the world. After his death, Romulus was ranked among the gods, and received divine honors under the name of Quirinus.

¹¹ Vesta, daughter of Rhea and Saturn, called the mother of the gods, was the goddess of fire, and the patroness of the vestal virgins, among the Romans.

¹² Tiber, a celebrated river of Italy, rises in the Apennines, and falls into the Mediterranean Sea, sixteen miles below the city of Rome.

¹³ Laomedon, King of Troy, and the father of Priam. He built the walls of Troy, with the assistance of Apollo and Neptune; but, on the work being finished, he refused to reward them for their labors, and, in consequence, incurred the displeasure of the gods.

¹⁴ Euphrates, a celebrated river of Asia, which rises in the mountains of Armenia, and discharges itself into the Persian Gulf.

¹⁵ Mars, the god of war. Among the Romans, this deity received the most unbounded honors.

BOOK II.

Virgil, having, in the First Book, treated of tillage, proceeds in the Second to the subject of planting; describes the varieties of trees, with the best methods of raising them; gives rules for the management of the vine and olive, and for judging of the nature of soils; and, in a strain of exalted poetry, celebrates the praises of Italy, and the pleasures of a country life.

Thus far of the culture of fields, and of the constellations of the heavens; now, Bacchus, will I sing of thee, and with thee of woodland trees, and of the slow-growing olive's offspring. Hither, O father¹ Lenæus² (here is all full of thy bounties: for thee the field, laden with the viny harvest, flourishes; [for thee] the vintage foams in the full vats): hither, O father Lenæus, come; and, having thy buskins stripped off, stain thy legs, bared of the sandals, with me in new wine.

First, nature is various in producing trees: for some, without any cogent means applied by men, come freely of their own accord, and widely overspread the plains and winding rivers; as the soft osier and limber broom, and poplar and the whitening willows, with sea-green leaves. But some arise from deposited seed; as the lofty chestnuts, and the æsculus, which, in honor of Jove, shoots forth its leaves, the most majestic of the groves, and the oaks reputed oracular by the Greeks. To others a most luxuriant wood [of suckers] springs from the roots; as the cherries and the elms: thus, too, the little bay of Parnassus raises itself under its mother's mighty shade. Nature at first ordained these means [for the production of trees]: by these every species blooms, of woods, and shrubs, and sacred groves. Others there are, which experience has found out for itself on the way.³ One, cutting off the tender suckers from the body of their mother, sets them in the furrows; another buries the stocks in the ground, and stakes split in four, and poles with the wood sharpened to a point; and some trees expect the bent-down arches of a layer,

¹ The term "pater" is here applied to Bacchus, not with any reference to advanced years, for the god is always represented by the ancient artists with the attributes of youth (compare Müller, *Archæolog. der Kunst*, p. 566), but merely as indicative of his being the beneficent author of so many good gifts unto men. ANTHON.

² Lenæus, a surname of Bacchus, the god of wine, from *ληνός*, a winepress.

³ "Via" here denotes the "march of intellect." B.

and living nurseries in their native soil. Others have no need of any root; and the planter makes no scruple to commit to earth the topmost shoots, restoring them [to their parent soil]. Even (what is wondrous to relate) after the trunk is cut in pieces, the olive-tree shoots forth roots from the dry wood. Often we see the boughs of one tree transformed, with no disadvantage, into those of another, and a pear-tree, being changed, bear ingrafted apples, and stony cornels grow upon plum stocks.⁴

Wherefore come on, O husbandmen, learn the culture proper to each kind, and soften the wild fruits by cultivation: nor let any lands lie idle: it is worth while to plant Ismarus with vines, and clothe vast Taburnus⁵ with olives.

And thou, O glory mine, O thou deservedly the greatest portion of my fame, be present, Mæcenas, pursue with me this task begun, and flying set sail on this sea, now opening wide. I choose not to comprise all matters in my verse, even if I had a hundred tongues, a hundred mouths, and an iron voice; be present, and coast along the nearest shore. The earth is near at hand; I will not here detain thee with fictitious song, or with circumlocution and tedious preamble.

Those which spring up spontaneously into the regions of light are unfruitful indeed; but they rise luxuriant and strong: for in the soil lies a native quality. Yet, if any one ingraft even these, or deposit them transplanted in trenches well prepared, they will put off their savage nature, and by frequent culture will not be slow to follow whatever modes of culture you call them to. And [the sucker] also which sprouts up barren from the low roots, will do the same,⁶ if it be distributed through fields where room: now [in its natural state] the high shoots and branches of the mother overshadow, and hinder it from bearing fruit as it grows up, or pinch and starve it when it bears. The tree, again, that is raised from fallen seed, grows up slowly, so as to form a shade for late posterity, and its fruits degenerate, forgetting their former juices: *thus* even the vine bears sorry clusters, a prey for birds. In fact, labor must be bestowed on all, and all must

⁴ So Martyn. But see Anthon. B.

⁵ Taburnus, a mountain of Campania, in Italy, which abounded with olives.

⁶ *i. e.* will lay aside its wild and unproductive nature. ANTHON.

be forced into the trench, and tamed with vast pains. But olives answer better [when propagated] by truncheons, vines by layers, the myrtles of the Paphian [goddess' by settings] from the solid wood. From suckers the hard hazels grow, the mighty ash, and the shady poplar-tree, a crown for Hercules, and the oaks of the Chaonian Sire: thus also the lofty palm is propagated, and the fir-tree doomed to visit the dangers of the main.

But the rugged arbuté is ingrafted on the offspring of the walnut, and barren planes have borne stout apple-trees. Chestnut-trees [have borne] beeches, and the mountain ash hath whitened with⁸ the snowy blossoms of the pear: and swine have crunched acorns under elms. Nor is the method of ingrafting the same with that of inoculating. For [inoculating is thus]: where the buds thrust themselves forth from the middle of the bark, and burst the slender coats, a small slit is made in the very knot: hither they inclose a bud from another tree, and teach it to unite with the moist rind. Or again [in ingrafting] the knotless stocks are cut, and a passage is cloven deep into the solid wood with wedges: then fertile scions are inserted; and in no long time a huge tree shoots up to heaven with prosperous boughs, and admires its new leaves and fruits not its own.

Moreover, the species is not single, either of strong elms, or of willows, of the lote-tree, or of the Idæan cypresses;⁹ nor do the fat olives grow in one form, the orchades, and the radii, and the pausia with bitter berries; nor apples, and the orchards of Alcinous; nor are the shoots the same of the Crustumian and Syrian pears, and of the heavy volemi. The same vintage hangs not on our trees, which Lesbos¹⁰ gathers

⁷ Paphian goddess. Venus was so called, from Paphos (Bassa), a city of Cyprus, where she was worshiped.

⁸ "Incanuit" is an instance of zeugma, for the chestnut bears no white flower. B.

⁹ Idæan cypresses, from Mount Ida, in the island of Crete. Orchards of Alcinous, king of Phœacia, afterward called Corcyra (Corfu), one of the Ionian islands; his gardens, which were greatly famed, are beautifully described by Homer. Crustumian and Syrian pears; the first were so called from Crustumium, a town of Etruria, in Italy; and the latter from Syria, a country of Asia, along the eastern shore of the Mediterranean. Phœnicia and Palestine were generally reckoned provinces of Syria.

¹⁰ Lesbos (Mytileno), a large island in the Archipelago, celebrated,

from the Methymnæan vine. There are the Thasian vines, and there are the white Mareotides; these fit for a rich soil, and those for a lighter one: and the Psythian, more serviceable when dried, and the thin lageos, which will tie the feet at length, and bind the tongue: the purple and the rath-ripe: And in what numbers shall I sing of thee, O Rhætian grape? nor therefore vie thou with the Falernian¹¹ cellars. There are also Amminean vines, best-bodied wines; which even Tmolus and Phanæ, king of mountains, honor; and the smaller Argitis, which none can rival, either in yielding so much juice, or in lasting so many years. I must not pass thee over, Rhodian grape, grateful to the gods and second courses, nor thee, bumastos, with thy swollen clusters. But we neither can recount how numerous the species, nor what are their names, nor imports it to comprise their number; which whoever would know, the same may seek to learn how numerous are the sands of the Libyan Sea tossed by the zephyr; or to know how many waves of the Ionian Sea¹² come to the shores, when Eurus, more violent, falls upon the ships.

But neither can all soils bear all sorts [of trees]. Willows grow along the rivers, and elders in miry fens; the barren wild ashes on rocky mountains; the shores rejoice most in myrtle groves: Bacchus, in fine, loves open hills; the yews, the north wind and the cold.

Survey, also, the globe subdued by the most distant cultivators, both the eastern habitations of the Arabians,¹³ and the tattooed Geloni. Countries are distinguished by their trees.

particularly the city of Methymna, for its excellent wines, Thasian vines, those of Thasos, also an island in the Archipelago, near the coast of Thrace. Mareotides, a vine from Mareotis, a lake in Egypt, near Alexandria. Psythian, from Psythia, an ancient town of Greece, famous for its grapes. Rhætian grape, from Rhætia (the Tyrol, etc.), a mountainous country to the north of Italy.

¹¹ Falernian, etc. Falernus, a fertile mountain and plain of Campania, in Italy. Amminia, a district of Campania. Phanæ, a promontory of the island of Chios (Scio). Rhodian grape, from Rhodes, a large and fertile island in the Mediterranean, near the coast of Asia Minor, celebrated for a colossal statue of Apollo.

¹² Ionian Sea, a part of the Mediterranean Sea, at the bottom of the Adriatic, and between Sicily and Greece.

¹³ Arabians, etc., the inhabitants of Arabia, an extensive country of Asia, forming a peninsula between the Persian and Arabian Gulfs; the latter separates it from Africa. Geloni, a people of Scythia.

India alone bears black ebony : the frankincense-tree belongs to the Sabæans only. Why should I mention to thee balms distilling from the fragrant woods, and the berries of the ever-green acanthus ? why the forests of the Ethiopians whitening with downy wool ? and how the Seres¹⁴ comb the slender fleeces from the leaves ? or the groves which India, nearer the ocean, the utmost skirts of the globe, produces ? where no arrows by their flight have been able to surmount the airy summit of the tree : and yet that nation is not slow at archery. Media bears the bitter juices and the permanent flavor of the happy apple ; than which no remedy comes more seasonably, and expels the black venom from the limbs, when cruel step-dames have drugged the cup, and mingled herbs and not innoxious spells. The tree itself is stately, and in form most like a bay ; and if it did not widely diffuse a different scent, would be a bay. Its leaves fall not off by any winds ; its blossoms are extremely tenacious. With it the Medes correct their breaths and unsavory mouths, and cure their asthmatic old men.

But neither the land of Media, most rich in woods, nor the beauteous Ganges,¹⁵ and Hermus turbid with golden sands, can match the praises of Italy : not Bactra,¹⁶ nor the Indians, and Panchaia, all enriched with incense-bearing soil. Bulls breathing fire from their nostrils never plowed these regions, sown with the teeth of a hideous dragon ; nor did a crop of men shoot dreadful up with helmets and crowded spears ; but teeming corn and Bacchus' Campanian juice have filled [the land], olives and joyous herbs possess it. Hence the warrior-horse with stately port advances into the field ; hence, Clitumnus,¹⁷ thy white flocks, and the bull, chief of victims, after

¹⁴ Seres, a nation of Asia, between the Ganges and Eastern Ocean ; the modern Tibet, or probably China. Media, a celebrated country of Asia, to the south of the Caspian Sea.

¹⁵ Ganges, a celebrated river of India, which arises in the Himalaya mountains, and after a course of 1500 miles, falls into the bay of Bengal, below Calcutta. Hermus (Sarabat), a river of Lydia, in Asia Minor, whose sands were mingled with gold ; it receives the waters of the Pactolus near Sardis, and falls into the Ægean, north-west of Smyrna.

¹⁶ Bactra (Balkh), the capital of Bactriana, a country of Asia. Panchaia, a district of Arabia Felix.

¹⁷ Clitumnus, a river of Umbria, in Italy, which falls into the Tiber. It was famous for its milk-white flocks, selected as victims in the celebration of the triumph.

they have been often plunged in thy sacred stream, escort the Roman triumphs to the temples of the gods. Here is perpetual spring, and summer in months not her own: twice a year the cattle are big with young, twice the trees productive in fruit. But here are no ravening tigers, nor the savage breed of lions; nor wolfsbane deceives the wretched gatherers; nor along the ground the scaly serpent sweeps his immense orbs, nor with so vast a train gathers up himself into coils. And so many magnificent cities, and works of elaborate art; so many towns upreared with the hand on craggy rocks; and rivers gliding beneath ancient walls. Or need I mention the sea which washes it above, and that below? or its lakes so vast? thee, Larius,¹⁸ of largest extent? and thee, Benacus, swelling with the waves and roaring of the sea? Or shall I mention its ports, and the moles raised to dam the Lucrine,¹⁹ and the sea raging indignant with loud murmurs, where the Julian wave far resounds, the sea pouring in, and the Tuscan tide is let into the straits of Avernus? The same land hath in its veins disclosed rivers of silver and mines of copper, and copious flowed with gold. The same hath produced a warlike race of men, the Marsi²⁰ and the Sabellian youth, and the Ligurian inured to hardship, and the Volscians armed with sharp darts; this same the Decii,²¹ the Marii, and the great

¹⁸ Larius (Como), a beautiful lake of Cisalpine Gaul, through which the Adua runs in its course to the Po, above Cremona. Benacus (L. di Garda), a large lake, from which the Mincius issues, and flows into the Po.

¹⁹ Lucrine Lake, near Cumæ on the coast of Campania. During an earthquake, A. D. 1538, this lake disappeared, and in its place was formed a mountain, two miles in circumference, and one thousand feet high, with a crater in the middle. Avernus, a lake of Campania, whose waters were so putrid, that the ancients regarded it as the entrance of the infernal regions. Augustus united the Lucrine and Avernian lakes by the famous Julian harbor, and formed a communication between the latter lake and the sea.

²⁰ Marsi were a people of Germany, who emigrated to Italy, and settled near the lake Fucinus. The Sabellians were descended from the Sabines, or from the Samnites;—the Ligurians inhabited Piedmont;—the Volscians were a warlike people of Latium (Campagna di Roma).

²¹ Decii, a noble family of Rome, who devoted themselves to death for the safety of their country. Marii, the Marian family, the chief of whom was Caius Marius, who, from a peasant, became one of the most powerful and cruel tyrants that Rome ever beheld during her consular government.

Camilli,²² the Scipios²³ invincible in war, and thee, most mighty Cæsar; who, at this very time victorious in Asia's remotest limits, art turning away from the Roman towers the humbled Indian. Hail, Saturnian²⁴ land, great parent of fruits, great parent of heroes; for thee I enter on a subject of ancient renown and art, venturing to disclose the sacred springs; and I sing an Ascræan strain through Roman cities.

Now it is time to describe the qualities of soils; what is the strength of age, what color, and what its nature is most apt to produce. First, stubborn lands, and unfruitful hills, where lean clay [abounds], and pebbles in the bushy fields, rejoice in Pallas' wood of long-lived olives. The wild olive rising copious in the same soil is an evidence, and the fields strewn with woodland berries. But, to the ground that is fat, and gladdened with sweet moisture, and to the plain that is luxuriant in grass, and of a fertile soil (such as we are often wont to look down upon in the hollow valley of a mountain), streams glide from the high rocks, and draw a rich fattening slime along: and that which is raised to the south, and nourishes the fern abhorred by the crooked plows, will in time afford vines exceedingly strong, and flowing with abundant wine: this will be prolific of grapes, this of such liquor as we pour forth in libation from golden bowls, when the sleek Tuscan has blown the ivory pipe at the altars, and we offer up the smoking entrails in the bending chargers.

But if you are rather studious to preserve herds [of kine] and calves, or the offspring of the sheep, or kids that kill the pastures; seek the lawns and distant fields of fruitful Tarentum,²⁵ and plains like those which hapless Mantua hath lost,

²² Camilli, two celebrated Romans, father and son: the latter was chosen five times dictator, expelled the Gauls under Brennus from Rome, and, on account of his services to his country, was called a second Romulus.

²³ The Scipios. P. Cornelius Scipio, surnamed Africanus, the conqueror of Hannibal, and his grandson, P. Æmilianus Scipio, called Africanus the younger, on account of his victories over Carthage, B. C. 146. The two Scipios may justly be ranked among the brightest ornaments of Roman greatness.

²⁴ Saturnian land. Italy was so called, from Saturn, who, on being dethroned by Jupiter, fled to Italy, where he reigned during the golden age.

²⁵ Tarentum (Torento), a maritime city of Calabria in Italy, situated on a noble bay of the same name.

feeding snow-white swans in the grassy stream. Neither limpid springs nor pastures will be wanting to the flocks : and as much as the herds will crop in the long days, so much will the cold dews in the short night restore.

A soil that is blackish and fat under the deep-pressed share, and whose mold is loose and crumbling (for this we aim at in plowing), is generally best for corn ; (from no plain will you see more wagons move homeward with tardy oxen) ; or that from which the angry plowman has cleared away a wood, and felled the groves that have been at a stand for many years, and with their lowest roots grubbed up the ancient dwellings of the birds ; they abandoning their nests soar on high, but the field looks gay when the plowshare is driven into it. For the lean hungry gravel of a hilly field scarcely furnishes humble cassia and rosemary for bees : and no other lands, they say, yield so sweet food to serpents, or afford them such winding coverts, as the rough rotten-stone, and chalk corroded by black water-snakes. That land which exhales thin mists and flying smoke, and drinks in the moisture, and emits it at pleasure ; and which always clothes itself with its own fresh grass, nor hurts the plowshare with scurf and salt-rust ; will entwine thine elms with joyous vines ; that also is fertile of olives ; that ground you will experience, in manuring, both to be friendly to cattle and submissive to the crooked share. Such a soil rich Capua²⁶ tills, and the territory neighboring to Mount Vesuvius,²⁷ and the Clanus not kind to depopulated Acerræ.²⁸

Now I will tell by what means you may distinguish each. If you desire to know whether it be loose or unusually stiff (because the one is fit for corn, the other for wine ; the stiff is best for Ceres, and the most loose for Bacchus) : first you

²⁶ Capua, a famous city of Italy, the capital of Campania.

²⁷ Vesuvius, a celebrated volcanic mountain of Campania, about six miles south-east of Naples, and 3780 feet high. The first great eruption of Vesuvius on record was accompanied by an earthquake, A. D. 79, when the towns of Herculaneum, Pompeii, and Stabiae were overwhelmed under lava and ashes. The discovery of these towns after having lain above 1600 years buried and unknown, has furnished the world with many curious and valuable remains of antiquity.

²⁸ Acerræ, a town of Campania, near the city of Naples ; the river Clanus almost surrounded the town, and by its inundations frequently depopulated it.

shall mark out a place with your eye, and order a pit to be sunk deep in solid ground, and again return all the mold into its place, and level with your feet the sands at top. If they prove deficient, the soil is loose, and more fit for cattle and bounteous vines: but, if they deny the possibility of returning to their places, and there be an overplus of mold after the pit is filled up, it is a dense soil; expect reluctant clods, and stiff ridges, and give the first plowing to the land with sturdy bullocks.

But saltish ground, and what is accounted bitter, where corn can never thrive²² (it neither mellows by plowing, nor preserves to grapes their kind, nor to fruits their qualities), will give a proof to this effect. Snatch from the smoky roofs baskets of close-woven twigs, and the strainers of thy wine-press. Hither let some of that vicious mold, and sweet water from the spring, be pressed brimfull: be sure all the water will strain out, and big drops pass through the twigs. But the taste will clearly make discovery; and in its bitterness will distort the wry faces of the tasters with the sensation.

Again, what land is fat we briefly learn thus: When squeezed by the hand, it never crumbles, but, in handling, it sticks to the fingers like pitch. The moist soil produces herbs of a larger size, and is itself luxuriant beyond due measure. Ah, may none of mine be [thus] too fertile, nor show itself too strong at the first springing of the grain!

That which is heavy betrays itself by its very weight, without my telling you; and likewise the light. It is easy to distinguish the black at first sight, and what is the color of each. But to search out the mischievous cold, is difficult: only pitch-trees, and sometimes noxious yews, or black ivy, disclose its signs.

These rules observed, remember to dry and bake the soil long before, and to encompass the spacious hills with trenches, expose the turned-up clods to the north wind, before you plant the vine's joyous race. Fields of a loose crumbling soil are best; this effect the winds and cold frosts produce, and the sturdy delver, close plying his acres, tossed and turned upside down.

But those men, whom not any vigilance escapes, first seek

²² This rule is however scarcely universal, as is shown by Van Goez on the *Scriptor. Rei Agrim.* p. 137. B.

out the same sort of soil, where the first nursery may be provided for their trees, and whither it may soon be transplanted in rows; lest the slips take not kindly to this mother suddenly changed. They even mark on the bark the quarter of the sky, that, in whatever manner each stood, in what part it bore the southern heats, what sides it turned to the northern pole, they may restore [it to the same position]. Of such avail is custom in tender years.

Examine, first, whether it is better to plant your vines on hills or on a plain. If you lay out the fields of a rich plain, plant thick; Bacchus will not be less productive in a densely-planted soil: but if a soil rising with a gentle ascent, and sloping hills, give room to your ranks; yet so that, your trees being exactly ranged, each path between may be exactly even, a line being cut. As often in dread war, when the extended legion hath ranged its cohorts, the battalions stand marshaled on the open plain, the armies set in array, and the whole ground wide waves with gleaming brass; nor yet are they engaged in horrid battle, but Mars hovers dubious in the midst of arms: [thus,] let all your vineyards be laid out in equal proportions, not only that the prospect may idly feed the mind, but because the earth will not otherwise supply equal strength to all: nor will the branches be able to extend themselves at large.

Perhaps, too, you may ask what depth is proper for the trenches. I could venture to commit my vine even to a slight furrow. Trees, again, are sunk deeper down, and far into the ground: especially the *æsculus*, which shoots downward to Tartarus with its roots, as far as [it rises] with its top to the ethereal regions. Therefore, nor wintery storms, nor blasts of winds, nor showers, can uproot it: it remains unmoved, and, rolling many ages of men away, outlasts them in surviving; then stretching wide its sturdy boughs and arms this way and that way, itself in the midst sustains a mighty shade.

Nor let the vineyards lie toward the setting sun; nor plant the hazel among your vines; neither seek after the extremities of the shoots; nor gather your cuttings from the top of the tree, so much is their love for the earth: nor hurt your shoots with blunted steel; nor plant among them truncheons of wild olive. For fire is often let fall from the unwary shepherds, which at first secretly lurking under the unctuous bark,

catches the solid wood, and shooting up into the topmost leaves, raises a loud crackling to heaven; thence pursuing its way, reigns victorious among the branches and the lofty tops, involves the whole grove in flames, and, condensed in pitchy vapor, darts the black cloud to heaven; especially if a storm overhead rests on the woods, and the driving wind rolls round the flames. When this happens, their strength decays from the root, nor can they recover, though cut, or sprout up from the deep earth such as they were: the unblest wild olive with its bitter leaves [alone] survives.

Let no counselor be so wise in your eyes as to persuade you to stir the rigid earth when Boreas breathes. Then winter shuts up the fields with frost; and when the slip is planted, suffers not the frozen root to fasten to the earth. The plantation of the vineyard is best, when in blushing spring the white stork comes in, abhorred by the long snakes; or toward the first colds of autumn, when the vehement sun does not yet touch the winter with his steeds, and the summer is just gone. The spring, too, is beneficial to the foliage of the groves, the spring is beneficial to the woods: in spring the lands swell, and demand the genial seeds. Then almighty father Æther²⁰ descends in fertilizing showers into the bosom of his joyous spouse, and great himself, mingling with her great body, nourishes all her offspring. Then the retired brakes resound with tuneful birds; and the herds renew their loves on the stated days. Then bounteous earth is teeming to the birth, and the fields open their bosoms to the warm breezes of the Zephyr: in all a gentle moisture abounds; and the herds dare safely trust themselves to the infant suns; nor do the vine's tender shoots fear the rising south winds, or the shower precipitated from the sky by the violent north winds; but put forth their buds, and unfold all their leaves. No other day,²¹ I should think, had shone at the first origin of the rising world; it was spring, the spacious globe enjoyed spring, and the east winds spared their wintery blasts; when first the cattle drew in the light, and the earthly race of men upreared their heads

²⁰ Virgil here follows the notions of Chrysippus, as delivered in Æschylus (Fragm. Danaid. fragm. 38, Dind.), but especially by Euripides (Fragm. Chrysipp. No. vi. Dind.) B.

²¹ It was an ancient supposition, that the world was created in the spring. B.

from the rugged glebe, and the woods were stocked with wild beasts, and the heavens with stars. Nor could the tender productions [of nature] bear this labor, if so great rest did not intervene between the cold and heat, and if heaven's indulgent season did not visit the earth in its turn.

For what remains, whatever layers you bend down over all the fields, overspread them with fat dung, and carefully cover them with copious earth; or bury about them spongy stones, or rough shells; for thus the rains will soak through, and a subtile vapor penetrate them, and the plants will take courage. Some, too, have been found, who are for pressing them from above with a stone, and the weight of a great potsherd; this is a defense against the pouring rains: this [a defense] when the sultry dog-star cleaves the gaping fields with drought.

After your layers are planted, it remains to convey earth often to the roots, and ply the hard drags; or to work the soil under the deep-pressed share, and guide your struggling bullocks through the very vineyards; then to adapt [to the vines] smooth reeds, and spears of peeled rods, and ashen stakes, and two-horned forks; by whose strength they may learn to shoot up, to contemn the winds, and climb from stage to stage along the highest elms.

And, while their infant age sprouts with new-born leaves, you must spare the tender vines; and while the joyous shoot raises itself on high, being sent onward through the open air with loose reins,²² the edge of the pruning-knife itself must not be applied; but the leaves should be plucked with the infant hands, and culled here and there. Thereafter, when they have shot forth, embracing the elms with firm stems, then cut their locks, then lop their arms. Before this they dread the steel; then, and not till then, exercise severe dominion, and check the loose straggling boughs.

Fences, too, should be woven, and all the cattle be kept out; especially while the leaves are tender and unacquainted with

²² A metaphor taken from horses, in imitation of Lucretius:

Arboribus datum est variis exinde per auras

Crescendi magnum immissis certamen habenis.

Per purum in Virgil signifies the same as per auras in Lucretius. Horace uses it also for the air:

—————Per purum tonantes
Egit equos.

hardships; to which, besides the rigorous winters and vehement sun, the wild bulls²³ and persecuting goats continually do wanton harm; the sheep and greedy heifers browse upon them. Nor do the colds, condensed in hoary frosts, or the severe heat beating upon the scorched rocks, hurt them so much as the flocks, and poison of their hard teeth, and a scar imprinted on the gnawed stem.

For no other offense is the goat sacrificed to Bacchus on every altar, and the ancient plays come upon the stage;²⁴ and the Athenians proposed for wits prizes about the villages and crossways; and, joyous amid their cups, danced in the soft meadows on wine-skins smeared with oil. [On the same account,] the Ausonian²⁵ colonists also, a race sent from Troy, sport in uncouth strains, and unbounded laughter; assuming horrid masks of hollowed barks of trees: and thee, Bacchus, they invoke in jovial songs, and to thee hang up mild images²⁶ from the tall pine. Hence every vineyard shoots forth with large produce; both the hollow vales and deep lawns are filled with plenty, and wherever the god hath moved around his propitious countenance. Therefore will we solemnly ascribe to Bacchus his due honors in our country's lays, and offer chargers, and the consecrated cakes; and the sacred goat led by the horn shall stand at his altar, and we will roast the fat entrails on hazel spits.

There is also that other toil in dressing the vines; on which you can never bestow pains enough: for the whole soil must be plowed three or four times every year, and the

²³ These must not be confounded with either the bison or the buffalo. See Anthon. B.

²⁴ Proscenia. In the Roman theater there was first the porticus or gallery for the populace, where the seats were formed like wedges, growing narrower as they came near the center of the theater, and therefore called *cunei*, or wedges. 2. The orchestra, in the center and lowest part of the theater, where the senators and knights sat, and where the dancers and musicians performed. 3. The proscenium, or space before the scenes, which was raised above the orchestra, and where the actors spoke.

²⁵ Ausonian, etc., the inhabitants of Ausonia, an ancient name of Italy, who were supposed to be descended from Æneas.

²⁶ Compare Anthon's remark: "And in honor of thee hang up the mild oscilla on the tall pine." *Oscillum*, a diminutive, through *osculum*, from *os*, means, properly, "a little face, and was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichever way they looked, they were supposed to make the vines and other things in that quarter fruitful."

clods continually be broken with bended frags; the whole grove must be disburdened of its leaves. The farmer's past labor returns in a circle, and the year rolls round on itself on its own steps. And now, when at length the vineyard has shed its late leaves, and the cold north wind has shaken from the groves their honors;²⁷ even then the active swain extends his cares to the coming year, and closely plies the forsaken vine, cutting off [the superfluous roots] with Saturn's crooked hook, and forms it by pruning. Be the first to trench the ground, be the first to carry home and burn the shoots, and the first to return beneath your roof the vine-props: be the last to reap the vintage. Twice the shade assails the vines; twice do weeds overrun the field with thick bushes; each a hard labor. Commend large farms; cultivate a small one. Besides all this, the rough twigs of butcher's-broom are to be cut throughout the woods, and the watery reed on the banks: and the care of the uncultivated willow gives new toil. Now the vines are tied; now the vineyard lays aside the pruning-hook; now the exhausted vintager salutes in song his utmost rows: yet must the earth be vexed anew, and the mold put in motion; and now Jove is to be dreaded by the ripened grapes.

On the other hand, the olives require no culture; nor do they expect the crooked pruning-hook and tenacious harrows, when once they are rooted in the ground, and have stood the blasts. Earth of herself supplies the plants with moisture, when opened by the hooked tooth of the drag, and weighty fruits, when [opened] by the share. Nurture for thyself with this the fat and peace-delighting olive. The fruit-trees too, as soon as they feel their trunks vigorous, and acquire their strength, quickly shoot up to the stars by their own virtue, and need not our assistance. At the same time, every grove is in like manner loaded with offspring, and the uncultivated haunts of birds glow with blood-red berries: the cytisus is browsed; the tall wood supplies with torches; and our nocturnal fires are fed, and shed beamy light. And do men hesitate to plant and bestow care?

Why should I insist on greater things? The very willows and lowly broom supply either browse for cattle, or shade for

²⁷ Her. Ep. ii. 5. "December—silvis honorem decutit." B.

shepherds, fences for the corn, and materials for honey. It is delightful to behold Cyturus³⁸ waving with the grove of Narycian pitch: it is delightful to see the fields not indebted to the harrows, or to any care of men. Even the barren woods on the top of Caucasus, which the fierce east winds continually are crushing and tearing, yield each their different produce: they yield pines, an useful wood for ships, and cedars and cypresses for houses. Hence the husbandmen have rounded spokes for wheels; hence they have framed solid orbs for wagons, and bending keels for ships. The willows are fertile in twigs, the elms in leaves for fodder; the myrtle again is useful for sturdy spears, and the cornel for war; the yews are bent into Ityræan bows.³⁹ In like manner the smooth-grained limes, or box polished by the lathe, receive a shape, and are hollowed with sharp steel. Thus too the light alder, launched on the Po,⁴⁰ swims the rapid stream; thus too the bees hide their swarms in the hollow bark, and in the heart of a rotten holm. What have the gifts of Bacchus produced so worthy of record? Bacchus has given occasion to offense and guilt: he quelled by death the furious Centaurs,⁴¹ Rhætus and Pholus, and Hylæus threatening the Lapithæ with a huge goblet.

— Ah! the too happy swains, did they but know their own bliss! to whom, at a distance from discordant arms, earth, of herself most liberal, pours from her bosom their easy sustenance. If the palace, high raised with proud gates, vomits not forth from all its apartments a vast tide of morning visitants;

³⁸ Cyturus (Kidros), a city and mountain of Paphlagonia, on the Euxine. Narycian pitch, from Narycia, a town of the Locrians in Magna Græcia, in the neighborhood of which were forests of pine, etc.

³⁹ Ityræan bows, from Ityræa, a province of Syria, whose inhabitants were famous archers.

⁴⁰ Po, anciently called also Eridanus, the largest river of Italy, rises in Mount Vestulus, one of the highest mountains of the Alps, and after an easterly course of nearly 400 miles, and receiving numerous tributary streams, discharges its waters into the Adriatic, about 30 miles S. of the city of Venice.

⁴¹ Centaurs, a people of Thessaly, represented as monsters, half men and half horses. The Lapithæ, also a people of Thessaly, who inhabited the country about Mount Pindus and Othrys. The allusion here is to the battle of the Centaurs and Lapithæ, at the celebration of the nuptials of Pirithous, king of the latter, who invited not only the heroes of his age, but also the gods themselves. In the contest that ensued, many of the Centaurs were slain, and the rest saved themselves by flight.

and they gape not at porticoes variegated with beauteous tortoise-shell, and on tapestries tricked with gold, and on Corinthian brass; and if the white wool is not stained with the Assyrian drug, nor the use of the pure oil corrupted with Cassia's aromatic bark; yet [there is] peace secure, and a life ignorant of guile, rich in various opulence; yet [theirs are] peaceful retreats in ample fields, grottoes, and living lakes; yet [to them] cool vales, the lowings of kine, and soft slumbers under a tree, are not wanting. There are woodlands and haunts for beasts of chase, and youth patient of toil, and inured to thrift; the worship of the gods, and fathers held in veneration: Justice, when she left the world took her last steps among them.

But me may the Muses, sweet above all things else," whose sacred symbols I bear, smitten with violent love, first receive into favor; and show me the paths of heaven, and constellations; the various eclipses of the sun, and labors of the moon; whence the trembling of the earth; from what influence the seas swell high, bursting their barriers, and again sink back into themselves; why the winter suns make such haste to dip themselves in the ocean, or what delay retards the slow-paced [summer] nights.

But if the cold blood about my heart hinders me from penetrating into these parts of nature; let fields and streams gliding in the valleys be my delight; inglorious may I court the rivers and the woods. O [to be] where are the plains," and Sperchius, and Taygetus," the scenes of Bacchanalian revels to Spartan maids! O who will place me in the cool valleys of Hæmus, and shelter me with the thick shade of boughs? Happy is he who has been able to trace out the causes of things, and who has cast beneath his feet all fears, and inexorable Destiny, and the noise of devouring Acheron?"

"I have followed Wagner in joining "*dulces ante omnia*," but I have some doubts whether the old interpretation is not better. B.

"Thessalian plains. Thessaly, a country of Greece, south of Macedonia, in which was the celebrated vale of Tempe. Sperchius, a river of Thessaly, rises in Mount Ceta, and runs into the Maliae Gulf, near the pass of Thermopylæ.

"Taygetus, a mountain of Laconia in Peloponnesus (Morea), on which were celebrated the orgies of Bacchus; it hung over the city of Sparta, and extended from Tænarus to Arcadia.

"Acheron, one of the rivers of hell, according to the ancient poets;

Blest too is he who has known the rural deities, Pan and old Silvanus, and the sister nymphs! him nor the fasces of the people, nor the purple of kings; nor discord persecuting faithless brothers, nor the Dacian descending from the conspiring Danube;⁴⁶ nor the revolutions of Rome, or perishing kingdoms, have moved. He neither pined with grief, lamenting the poor, nor envied the rich. What fruits the boughs, what the willing fields spontaneously yielded, he gathered; nor saw the iron-hearted laws, the madly litigious bar, or the public courts.

Some vex the dangerous seas with oars, some rush into arms, some work their way into courts, and the palaces of kings. One destines a city and wretched families to destruction, that he may drink in gems, and sleep on Tyrian purple.⁴⁷ Another hoards up wealth, and broods over buried gold. One, astonished at the rostrum, grows giddy; another, peals of applause along the rows (for it is redoubled both by the people and the fathers), have captivated, and set agape; some rejoice when stained with their brother's blood; and exchange their homes and sweet thresholds for exile, and seek a country lying under another sun. The husbandman cleaves the earth with a crooked plow; hence the labors of the year; hence he sustains the country, and his little offspring; hence his herds of kine, and deserving steers. Nor is there any intermission, but the year either abounds with apples, or with the breed of the flocks, or with the sheaf of Ceres' stalk; loads the furrows with increase, and overstocks the barns. Winter comes: the Sicyonian⁴⁸ berry is pounded in the oil-presses; the swine come home gladdened with acorns; the woods yield their arbutus; and the autumn lays down its various produc-

often taken for hell itself. Virgil here follows Lucretius, i. 37, "*Et metus ille foras præceps Acheruntis agendus Funditus, humanam qui vitam turbat ab imo, Omnia suffundens mortis nigrore.*" And soon after, vs. 79, "*Quare religio pedibus subjecta.*" B.

⁴⁶ The Danube rises in the black forest of Suabia, and, after a course of about 1600 miles, discharges itself into the Euxine Sea. The Dacians inhabited an extensive country, north of the Danube, now called Wallachia, Transylvania, and Moldavia.

⁴⁷ Tyrian purple, from Tyre, a city of Phœnicia in Asia, celebrated for its early commerce and numerous colonies, and for the invention of scarlet and purple colors; its ancient name was Sarra, now Soor.

⁴⁸ Sicyonian berry, the olive, with which Sicyonia, a district of Peloponnesus, in Greece, abounded.

tions; and high on the sunny rocks the mild vintage is ripened. Meanwhile the sweet babes twine round their parents' neck: his chaste family maintain their purity; the cows hang down their udders full of milk; and the fat kids wrestle together with butting horns on the cheerful green. The swain himself celebrates festal days; and, extended on the grass, where a fire is in the middle, and where his companions crown the bowl, invokes thee, O Lenæus, making libation; and on an elm sets forth to the masters of the flock prizes to be contended for with the winged javelin; and they strip their hardy bodies for the rustic ring.

This life of old the ancient Sabines;⁴⁹ this Remus and his brother strictly observed; thus Etruria⁵⁰ grew in strength; and thus too did Rome become the glory and beauty of the world, and, single, hath encompassed for herself seven hills with a wall. This life, too, golden Saturn led on earth, before the sceptered sway of the Dictæan⁵¹ king, and before an impious race feasted on slain bullocks. Nor yet had mankind heard the warlike trumpets blow; nor yet the swords laid on the hard anvils clatter. *

But we have finished this immensely extended field; and now it is time to unloose the smoking necks of our steeds.

BOOK III.

In the third Book, after invoking the rural deities, and eulogizing Augustus, Virgil treats of the management of cattle, laying down rules for the choice and breeding of horses, oxen, sheep, etc. The book abounds in admirable descriptions; many passages are inimitably fine.

THEE, too, great Pales, and thee, famed shepherd from Amphrysus,¹ ye woods and Arcadian rivers, will I sing. Other themes, that might have entertained minds disengaged from

⁴⁹ Sabines, an ancient people of Italy, reckoned among the aborigines, or those inhabitants whose origin was unknown; their country was situated between the rivers Tiber, Nar, and Anio, having the Apennines on the east.

⁵⁰ Etruria (Tuscany), a country of Italy lying west of the Tiber.

⁵¹ Dictæan king, Jupiter is so called from Mount Dicte in Crete, where he was worshiped.

¹ Amphrysus, a river of Thessaly, on the banks of which Apollo fed the flocks of king Admetus. Arcadian rivers: Arcadia was a pastoral district of Peloponnesus in Greece, of which Pan was the tutelary deity.

song, are now all trite and common. Who is unacquainted either with severe Eurystheus,² or the altars of infamous Busiris? By whom has not the boy Hylas been recorded, and Latonian Delos?³ or Hippodame,⁴ and Pelops, conspicuous for his ivory shoulders, victorious in the race? I, too, must attempt a way, whereby I may raise myself from the ground, and victorious hover through the lips of men.

I first returning from the Aonian mount, will (provided life remain) bring along with me the Muses into my country; for thee, O Mantua, I first will bear off the Idumæan⁵ palms, and on thy verdant plains erect a temple of marble, near the stream where the great Mincius winds in slow meanders, and fringes the banks with tender reeds. In the middle will I have Cæsar, and he shall command the temple. In honor of him will I victorious, and in Tyrian purple conspicuous, drive a hundred four-horsed chariots along the river. For me all Greece, leaving Alpheus⁶ and the groves of Molorchus, shall contend in races and the raw-hide cestus. I myself, graced with leaves of the shorn olive, will bear offerings. Even now, I am well pleased to lead on the solemn pomps to the temple, and to see the bullocks slain; or how the scene with shifting front retires; and how the inwoven Britons lift up the purple curtain. On the doors will I delineate, in gold and solid

² Eurystheus, king of Argos and Mycenæ, who, at the instigation of Juno, imposed upon Hercules the most perilous enterprises, well known by the name of the twelve labors of Hercules. Busiris, a king of Egypt, noted for his cruelty in sacrificing all foreigners who entered his country.

³ Delos, a small but celebrated island of the Ægean Sea, nearly in the center of the Cyclades, in which Latona gave birth to Apollo and Diana; hence the former is frequently called Delius, and the latter Delia.

⁴ Hippodame, a daughter of Cænomaus, king of Pisa in Elis. Her father refused to marry her except to him who could overcome him in a chariot race; thirteen had already been conquered, and forfeited their lives, when Pelops, the son of Tantalus, entered the lists, and by bribing Myrtilus, the charioteer of Cænomaus, insured to himself the victory.

⁵ Idumæan palms, from Idumæa, a country of Syria, on the south of Judæa, famed for its palm-trees.

⁶ Alpheus (Rouphia), a river of Elis in Peloponnesus, where the Olympic games were celebrated. Molorchus, a shepherd of Argolis, who kindly received Hercules, and in return the hero slew the Nemæan lion which laid waste the country; hence the institution of the Nemæan games.

ivory, the battle of the Gangarides,⁷ and the arms of conquering Quirinus; and here the Nile⁸ swelling with war, flowing majestic, and columns rising with naval brass. I will add the vanquished cities of Asia, and subdued Niphates,⁹ and the Parthian presuming on his flight and arrows shot backward,¹⁰ and two trophies snatched by the hand from two widely-distant foes, and nations twice triumphant over on either shore. Here too shall stand in Parian¹¹ marble, breathing statues, the offspring of Assaracus,¹² and the chiefs of the Jove-descended race; both Tros, the great ancestor [of Rome], and Cynthian Apollo, founder of Troy. Here baneful envy shall dread the Furies, and the grim river of Coeytus,¹³ Ixion's twisted snakes,¹ the enormous wheel, and the insurmountable stone.

Meanwhile, let us pursue the woods of the Dryads, and untrodden lawns; thy commands, Mæcenas, of no easy import. Without thee my mind ventures on nothing sublime; come then, break off idle delays. Cithæron¹⁴ calls with loud halloo, and the hounds of Taygetus, and Epidaurus, the tamer of horses; and the voice, doubled by the assenting groves, re-

⁷ Gangarides, a people of Asia, near the mouth of the Ganges.

⁸ Nile, a great river of Africa, and one of the most celebrated in the world, is generally supposed to have its sources in that immense chain of mountains in Central Africa, called the Mountains of the Moon. Its course runs in a northerly direction, flowing through Nubia and Egypt; a little below Cairo it divides itself into two great branches, which enclose the Delta, and fall into the Mediterranean, the western branch at Rosetta, and the eastern at Damietta.

⁹ Niphates, a mountain of Armenia, part of the range of Taurus, from which the river Tigris takes its rise.

¹⁰ Cf. Plutarch, Crass. p. 558, *ἐπέφηνον γὰρ ἅμα βάλλοντες οἱ Πάρθοι*. B.

¹¹ Parian marble, from Paros, an island of the Ægean Sea, one of the Cyclades, famed for its beautiful white marble.

¹² Assaracus, a Trojan prince, father of Capys, and grandfather of Anchises. Tros, a son of Erichthonius, king of Troy, which was so named after him. Cynthian Apollo: the surname is from Cynthus, a mountain in the island of Delos, where Apollo and Diana were born, and which was sacred to them.

¹³ Coeytus, a river of Epirus in Greece, called by the poets one of the rivers of hell. Ixion, a king of Thessaly, whom Jupiter is said to have struck with his thunder for having attempted to seduce Juno; he was bound with serpents to a wheel in hell, which was perpetually in motion.

¹⁴ Cithæron, a mountain of Bœotia in Greece, sacred to Jupiter and the Muses. Epidaurus (Pidavra), a city of Argolis in Peloponnesus, famed for a temple of Esculapius, and for its fine breed of horses.

echoes. Yet ere long shall I be prepared to sing of Cæsar's ardent battles, and to transmit his name with honor through as many years as Cæsar is distant from the first origin of Tithonus.

Whether any one, aspiring to the praises of the Olympian palm, breeds horses, or whether any one [breeds] sturdy bullocks for the plow, let him choose with special care the bodies of the mothers. The stern-eyed heifer's form is best, whose head is disproportionately large, whose neck is brawny, and whose dew-laps hang from the chin down to the legs. Then there is no measure in her length of side; all her parts are huge, even her foot; and her eyes are rough under her crumpled¹⁵ horns. Nor would she displease me if streaked with white spots, or if she refuses the yoke, and sometimes is surly with her horn, and in aspect approaches nearer to a bull, and if she is stately throughout, and sweeps her steps with the extremity of her tail, as she goes along.

The age to undergo breeding and proper union ends before ten, and begins after four years: the other years [cows] are neither fit for breeding, nor strong for the plow. Meantime, while the flocks abound with sprightly youth, let loose the males; be the first to indulge thy cattle in the joys of love: and by generation raise up one race after another. Each best time of life fly fast away from wretched mortals: diseases succeed, and sad old age, and pain; and the inclemency of inexorable death snatches them away. There will always be some whose bodies you would choose to have changed [for better]. Therefore continually repair them; and, that you may not regret them when lost, be beforehand, and yearly provide a new offspring for the herd.

The same discriminating care is also requisite for a breed of horses. But still, on those which you intend to bring up for the hope of the race, bestow your principal diligence immediately from their tender years. The colt of generous breed from the very first walks high throughout the fields, and nimbly moves his pliant legs; he is the first that dares to lead the way, and tempt the threatening floods, and trust himself to an unknown bridge; nor starts affrighted at vain alarms. Lofty is his neck, his head little and slender, his

¹⁵ Nonius, Marc. i., explains "camurum by obtortum." Hesiod, Opp. 452, *ἐλικας βοῦς*. B.

belly short, his back plump, and his proud chest swells luxuriant with brawny muscles: (the bright bay and bluish gray are in most request; the worst colors are the white and sorrel.) Then, if he by chance hears the distant sound of arms, he knows not how to stand still; he pricks up his ears, trembles in every joint, and snorting, rolls the collected fire under his nostrils. Thick is his mane, and, waving, rests on his right shoulder. A double spine¹⁶ runs along his loins, his hoof scoops up the ground, and deep resounds with its solid horn. Such was Cyllarus, broken by the reins of Amyclæan Pollux,¹⁷ and such (which the Grecian poets have described) the harnessed brace of Mars, and the chariot-horses¹⁸ of great Achilles. Such Saturn too himself, swift at the coming of his wife, spread out a full mane on his [assumed] horse's neck, and flying filled lofty Pelion with shrill neighing.

Him too, when with sickness oppressed, or now enfeebled with years, he fails, shut up in his lodge, and spare his not inglorious age. An old horse is cold to love, and in vain drags on the ungrateful task, and if ever he comes to an engagement, he is impotently furious, as at times a great fire without strength among stubble. Therefore chiefly mark their spirit and age; then their other qualities, their parentage, and what is the sorrow of each when vanquished, what the pride when victorious.

See you not?¹⁹ when in the rapid race the chariots have seized the plain, and pouring forth rush along; when the hopes of the youth are elevated, and palpitating fear heaves their throbbing hearts: they ply with the twisted lash, and bending forward give full reins: the axle flies glowing with the impetuosity. And now low, now high, they seem to be borne aloft through the open air, and to mount up into the

¹⁶ In a horse that is in good case, the back is broad, and a fullness of flesh near the spine is indicated, by which two ridges are formed, one at each side of the bone. This is what the ancients mean by a double spine. VALPY.

¹⁷ Amyclæan Pollux was the son of Jupiter by Leda, and the twin brother of Castor; he was so called from Amiclæ, a city of Lyconia, where he was born.

¹⁸ With this sense of "currus," compare the similar Greek usage, Eur. Hipp. 1224, τέτρωπον ἐκμαίνων ὄχον, vs. 1352, ed. Monk, and Ion. 1151. B.

¹⁹ This is a formula used in adducing examples. Comp. Georg. i. 56; Lucr. ii. 196. HICKIE.

skies. No stop, no stay : but a thick cloud of yellow sand is tossed up : the foremost are wet with the foam and breath of those that follow. So powerful is the love of praise, so anxious the desire of victory.

First Erichthonius²⁰ dared to yoke the chariot and four steeds, and upon the rapid wheels victorious to stand. The Pelethronian Lapithæ first mounted on horseback applied the reins, and turned him in the ring ; taught the horsemen under arms to spurn the plain, and with proud ambling pace to prance along. Either toil is equal ; with equal care the masters in either case seek after a [steed that is] youthful, of warm mettle, and eager in the race : [they do not make choices of an old horse,] though often he may have driven before him the flying foes, may boast of Epirus, or of warlike Mycenæ²¹ for his country, and derive his pedigree even from Neptune's breed.

These things observed, they are very careful about the time [of generation], and bestow all their care to plump him up with firm fat whom they have chosen leader, and assigned stallion to the herd : they cut downy herbs, and supply him with plenty of water and corn, that he may be adequate to²² the soothing toil, and lest the puny sons should declare the meagerness of their sires. But they purposely attenuate the brood mares with leanness : and, when now the known pleasure solicits the first enjoyment, they both deny herbs, and debar them from the springs ; often too they shake them in the race, and tire them in the sun, when beneath the beaten grain the barn floor deeply groans, and in the rising zephyr the empty chaff is tossed about. This they do, that excessive pampering may not blunt the powers of the genial soil, and choke up the sluggish passages ; but that it may with eagerness drink in the joys of love, and lay them up more deeply within.

²⁰ Erichthonius, a son of Vulcan, and king of Athens ; the invention of chariots is ascribed to him. Pelethronian Lapithæ, so called from Pelethronium, a town of Thessaly at the foot of Mount Pelion, inhabited by the Lapithæ, who were excellent horsemen.

²¹ Mycenæ, a city of Argolis in Peloponnesus, once the capital of a kingdom, and the residence of Agamemnon.

²² "Superesse" is explained "præstantior esse" by the Scholiast on Avianus, Fab. xiii. 10, but more clearly by Gellius, i. 22, "supra laborem esse, neque opprimi a labore." B.

Again the cares of the sires begin to fail, and that of the dams to succeed; when now, their months elapsed, they rove about pregnant: let no one suffer them to drag the yokes of heavy wagons²³ or to leap across the way, scamper over the meads with sprightly career, and swim the rapid floods. They ought then to feed²⁴ in spacious lawns, and beside full rivers, where moss, and grassy banks of prime verdure, and caves may shelter them, and over them a shady rock project.

About the groves of Silarus,²⁵ and Alburnus, verdant with ever-green oaks, abounds a flying thing,²⁶ which the Romans name asilus, and the Greeks in their language have rendered *cæstros*; of angry sting, humming harshly; with which whole herds affrighted fly dispersed through the woods; the sky is furiously shaken with bellowings, and the woods and banks of dry Tanagrus. With this monster did Juno once exercise her fell revenge, having meditated a plague for the Inachian²⁷ heifer. This, too (for in the noontide heat it rages more keenly), you must keep off from the pregnant cattle; and feed your herds when the sun is newly risen, or when the stars usher in the night.

After the birth, the whole care is transferred to the calves; and from the first they stamp with a hot iron the marks and names of the race; and which they choose to bring up for the increase of the flock, or to keep sacred for the altar, or to cleave the ground, and turn up the soil all rugged with broken clods: the rest of the herd graze amid the green pastures.

Those which you would form for the design and service of agriculture, train up while calves, and enter on the way to

²³ Here wagons stand for any "wheeled vehicle." HICKIE.

²⁴ Or rather, "scamper over." Heyne remarks "proprie via carpitur per prata." B.

²⁵ Silarus (Sele), a river of Italy, separating Lucania from the territory of the Picentini; its banks were much infested with the gad-fly. Alburnus, a lofty mountain of Lucania, at the foot of which rises the river Tanagros (Negro), remarkable for its cascades and its beautiful meanderings.

²⁶ "Volitans," as Anthon remarks, is here used as a kind of substantive. Compare "volucris asilo," Valer. Flacc. iii. 581.

²⁷ Inachian heifer. Io, daughter of Inachus, and priestess of Juno at Argos, according to the poets, was changed into a heifer by Jupiter, but afterward restored to her own form, when she married Telegonus or Osiris, king of Egypt, and after death was worshiped under the name of Isis.

tame them, while their minds in youth are tractable, while their age is pliant. And first fasten about their necks loose collars of slender twigs; next, when they have accustomed their free necks to servitude, match your bullocks in pairs joined by these same collars, and make them step together; and now let empty wheels be dragged by them along the ground, and let them print their traces in the surface of the dust. Afterward let the beechen axle laboring under a ponderous load creak, and the brass-girt pole draw the joined wheels. Meanwhile for the young untamed bullocks you will crop with your hand not only grass, or the tender²⁸ leaves of willows, or a marshy sedge, but also springing corn: nor shall your suckling heifers, as was the custom of our fathers, fill the snowy milking-pails, but spend all their udders on their sweet offspring.

But if thy inclination is to war and martial troops, or with thy wheels to skim along the brink of Pisa's²⁹ Alphean streams, and drive the flying chariot in Jupiter's grove: the first task of the horse must be to view the fierceness and the arms of warriors, to be patient of the trumpet, and to bear the rumbling of the wheels in their career, and in his stall to hear the rattling bridles; then more and more to rejoice in the coaxing praises of his master, and to love the sound of his patted neck.³⁰ And these let him hear as soon as weaned from the udder of his dam, and now and then yield his mouth to the soft halters when weak, and yet trembling, and yet not confident in his years. But, three full years elapsed, when his fourth summer has arrived, let him forthwith begin to wheel in the ring, and with regular steps to prance; and let him bend the pliant joints of his legs alternately, and seem to labor. Then let him dare the winds in swiftmess, and through the open plains flying, as loosened from the reins, scarcely print his steps on the surface of the sand. As when boisterous Boreas hath rushed forth from the Hyperborean regions, and drives along the Scythian storms and dry clouds;

²⁸ "Vescas" is interpreted by Servius, "siccas et teneras." See Gronov. on Liv. xxxiii. 48. intpp. on Lucret. l. 327. B.

²⁹ Pisa, an ancient city of Elis in Peloponnesus, on the banks of the Alpheus, and on the ruins of which Olympia is supposed to have been built.

³⁰ Silius, iv. 265, "stimulans grato plausæ cervicis honore, Cornipedem alloquitur." B.

then the high corn and waving fields tremble with the gentle gusts, the tops of the woods rustle, and the lengthened waves press toward the shore: he flies, sweeping in his career at once the fields, at once the seas. Such a courser will either sweat at the goals and spacious bounds of the Elean plain, and drive the bloody foam from his mouth, or will better bear the Belgic cars on his pliant neck. Then at last, when they are broken, let their ample bodies grow with fattening mash; for, [if full fed] before breaking them in, they will swell their mettle high, and when seized, refuse to bear the limber whip, and to obey the hard curb.

But no industry more confirms their strength than to avert Venus from them, and the stings of blind love, whether any one be more fond of a breed of bullocks or of horses. And therefore they remove the bulls to a distance, and to lonely pastures, behind an obstructing mountain, and beyond broad rivers, or keep them shut up within at full cribs; for the female insensibly consumes his vigor, and fires him while in his eye,³¹ nor suffers him to mind his groves and pastures. Often by her sweet allurements she even impels her haughty lovers to combat with their horns. The beauteous heifer feeds in the spacious wood; they by turns with mighty force engage with repeated wounds; black blood laves their bodies; and their adverse horns are impelled on the straggling foes with a vast groan; the woods and spacious skies rebellow. Nor is it usual for the warriors to dwell together; but the one vanquished retires, and becomes an exile in unknown distant coasts; much and often bemoaning his disgrace, and the wounds of the proud victor, in fine, the loves which un-avenged he has lost; and, often gazing at the stalls, departs from his hereditary realms. Therefore with the utmost care he exercises his strength, and lies all night among the hard rocks, on an unspread couch, feeding on prickly leaves and sharp rushes; he tries himself, and learns to collect his rage into his horns, butting against the trunk of a tree; dares the winds with blows, and preludes to the fight by spurning the sand. Afterward, when his strength is rallied, and his vigor

³¹ Literally, "by their beholding her." Anthon truly remarks, that it is a mistake to suppose that the gerund is used for the passive. Cf. "cantando," Ecl. viii. 71, "tegendo," Georg. iii. 454, "habendo," Lucr. i. 313. B.

recovered, he begins the march," and is borne headlong on his unmindful foe; as a wave when it begins to whiten in the midst of the sea, at distance and from the deep, draws out its bosom, and as rolling to the land it roars dreadful among the rocks, nor less than very mountain falls; while with whirlpools the water from the bottom boils, and tosses up the blackening sand on high.

Indeed every kind on earth, both of men and wild beasts, the fish, the cattle, and painted birds, rush into maddening fires; love is in all the same. At no other time does the lioness, forgetful of her whelps, range the plains more fierce; nor do the unshapely bears usually spread so numerous ravages and such havoc in the woods: then ferocious is the bear, then most fell the tiger. It is then, alas! unhappy wandering in the desolate fields of Libya. See you not how tremor thrills through the horse's whole body, if his smell has but sucked in the well-known gales? And now neither bridles of men, nor cruel whips, nor cliffs, nor hollow rocks, and opposed rivers that whirl with the torrent even mountains swept away, can retard him. Even the Sabellian boar rushes, and whets his tusks, and with his feet tears up the ground, rubs his flanks against a tree, and on this side and that side hardens his shoulders to wounds. What does the youth, in whose vitals relentless love fans the mighty fire? Why, late in the darksome night he swims the frith boisterous with bursting storms; over whom the spacious gate of heaven thunders, and the seas dashing against the rocks remurmur; nor can his distressed parents recall him, nor the maiden too, about to perish by a cruel fate. What do the spotted ounces of Bacchus, and the fierce race of wolves and dogs? what the timorous stags? what dreadful wars they wage! Yet know, the fury of the mares is most of all extraordinary: and this spirit Venus herself inspired, when four Potnian mares tore the limb of Glaucus³³ to pieces with their jaws. Love drives them across Gargarus, and roaring Ascanius:³⁴ they climb the mountains, swim the rivers; and forthwith, when the flame is secretly

³³ Literally, "strikes the tents." B.

³³ Glaucus, a son of Sisyphus, king of Corinth, who was torn to pieces at Potnia in Bœotia, by his own mares.

³⁴ Ascanius, afterward called the Hylas, a river of Bithynia in Asia Minor, flowing into the Propontis near Cius.

conveyed into their craving marrow, chiefly in the spring (for in the spring the heat returns into their bones), they all, with their mouth turned toward the Zephyr, stand on high rocks, and catch the gentle gales; and often, wondrous to relate! without any mate, impregnated by the wind, over rocks and cliffs and hollow vales they scour; not toward thine, O Eurus, nor the sun's rising, nor toward Boreas and Caurus,³⁵ or whence grim Auster arises, and saddens the sky with bleak rain. Hence at last, what the shepherds call by its true name, hippomanes, a clammy poison distills from their groir hippomanes, which wicked stepdames often have gathered and mixed [therewith] herbs, and not innoxious spells. But time flies meanwhile, flies irretrievable, while we, enamored [of the theme], minutely trace particulars.

Thus far of herds. Another part of our care remains, to manage the fleecy flocks and shaggy goats. A labor this; hence hope for praise, ye sturdy swains. Nor am I at all ignorant how difficult it is to raise such subjects by style, and add this dignity to things so low. But the sweet love [of the Muses] transports me along the lonely heights of Parnassus: it delights me to range those mountain-tops, where no path trodden by the ancients winds down with gentle descent to Castalia.³⁶

Now, adorable Pales, now must I sing in lofty strain. To begin, I appoint the sheep to be foddered in soft cots, till first the leafy spring return: and that the hard ground under them be strewn with plenty of straw, and with bundles of ferns, lest the cold ice hurt the tender flock, and bring on the scab and foul foot-rot. Next, leaving them, I order to provide the goats with leafy arbutus, and to supply them with fresh streams: and, away from the woods, to oppose their cots to the winter sun, turned toward the south: when cold 'Aquarius'³⁷ now sets at length, and in the extremity of the year sheds his dews. Nor are these to be tended by us with less care: nor will their usefulness be less; though Milesian

³⁵ Caurus, the north-west wind; Auster, the south wind.

³⁶ Castalia, a celebrated fountain of Mount Parnassus, sacred to the Muses.

³⁷ Aquarius, one of the signs of the Zodiac, rises in January, and, as its name imports, frequently accompanied with rain.

fleeces,³² that have drunk the Tyrian glow, be bartered for a great price. From these is a more numerous breed, from these a greater quantity of milk. The more the pail froths with their exhausted udder, the more will joyous streams flow from their pressed dugs. Meanwhile [the shepherds] also shear the beards, and hoary chins, and long waving hair of the Cinyphian³³ he-goats, for the service of the camp, and for coverings to the adventurous mariners. And then they find pasture from the woods, from the summits of Lycæus, from the rough brambles, and from brakes that love the craggy rocks. And mindful, the goats of themselves return home, and bring their young with them, and can scarcely get over the threshold with their teeming udders. Therefore, the less they lack the care of mortals, the more careful must you be to defend them from the ice and snowy winds; and you must cheerfully bring them food, and browse of tender twigs; nor shut up from them your stores of hay during the whole winter.

But when the summer, rejoicing in the inviting Zephyrs, shall send forth both flocks into the lawns and pastures; at the first rising of Lucifer, let us take to the cool fields; while the morning is new, while the grass is hoary, and the dew, most grateful to the cattle, is on the tender grass. Then, as soon as the fourth hour of day has brought on thirst, and the plaintive grasshoppers shall rend the groves with their song; order the flocks to drink the water running in oaken troughs, or at the wells, or at the deep pools; but in the noontide heats seek out a shady vale, wherever Jove's stately oak with ancient strength extends its huge boughs, or wherever a grove, embrowned with thick evergreen oaks, projects its sacred shade. Then give them once more the translucent streams, and once more feed them at the setting of the sun, when cool Vesper tempers the air, and now the dewy moon refreshes the lawns, and the shores resound with Halcyonë, and the bushes with the goldfinch.

Why should I trace for thee in song the shepherds and

³² Milesian fleeces, from Miletus, a city of Asia Minor, the ancient capital of Ionia: it was famous for its excellent wood.

³³ Cinyphian he-goats, from Cinyphus, a river and country of Africa, near Tripolis.

pastures of Libya, and their huts with few and straggling roofs? Their flocks often graze both day and night, and for a whole month together, and repair into long deserts without any shelter; so wide the plain extends. The African shepherd carries his all with him, his house, and household god, his arms, his Amyclean dog, and Cretan quiver:⁴⁰ like the fierce Roman, when armed for his country, he takes his way under the unequal load, and, having pitched his camp, stands in array of battle against the foe, before he is expected.

But not so, where are the Scythian nations, and the Mæotic waves,⁴¹ and the turbid Ister whirling his yellow sand; and where Rhodope returns,⁴² stretched out itself under the middle of the pole: there they keep their herds shut up in stalls; nor are either any herbs to be seen in the fields, or leaves on the trees; but the country lies deformed with mounts of snow, and deep ice all around, and rises seven ells in height. It is always winter, always north-west winds, blowing cold. Then the sun never dissipates the pale shades, either when borne on his steeds he climbs the lofty sky, or when he bathes his swift chariot in the ocean's ruddy plain. Crusts of ice suddenly are congealed in the running river: now on its back the wave sustains wheels bound with iron; the wave hospitable to broad ships before, to wagons now. Vases of brass frequently burst asunder, their garments grow stiff when worn, they cut with axes the liquid wine, whole pools turn to solid ice, and the horrid icicle hardens on their uncombed beards. Meanwhile it snows incessantly through all the air; the cattle perish; the large bodies of oxen stand wrapped about with hoar-frost; and the deer, crowding all together, lie benumbed under the un-

⁴⁰ Cretan quiver; Crete (Candia), one of the largest islands in the Mediterranean, at the south of the Cyclades. It was anciently famed for its hundred cities, and for the laws of Minos established there; the Cretans were excellent archers, but infamous for falsehood and other vices. The island was subdued by the Romans, B. C. 66.

⁴¹ Mæotic waves, now the Sea of Asoph, a large lake, or more properly part of the sea between Europe and Asia, north of the Euxine, with which it communicates by the Cimmerian Bosphorus.

⁴² Hickie compares Georg. ii. 271, "*quæ terga obverterit axo*," with the following remark: "Rhodope is a chain of mountains in Thrace, which extends eastward, and is then joined with Hæmus, and parting from it, *returns* northward." I need hardly remind the reader that Virgil is partial to assigning verbs of motion to phenomena which only *appear* to exercise it. B.

usual load, and scarcely appear with the tips of their horns. These they pursue not with hounds let loose, nor with any coils, nor scare them with the terror of the crimson plume;⁴³ but as in vain they are shoving with their breasts the opposed mountain [of snow], they stab them with the sword close at hand, and put them to death piteously braying, and with loud acclamation bear them off triumphant. The inhabitants themselves, in caves dug deep under ground, enjoy undisturbed rest, and roll to their hearths piled oaks, and whole elms, and give them to the flames. Here they spend the night in play; and joyous, imitate the juice of the grape with their beer and acid service. Such is that savage race of men lying under the northern sign of Ursa Major, buffeted by the Riphæan east wind, and whose bodies are clothed with the tawny furs of beasts.

If the woollen manufacture be thy care; first let prickly woods, and burs, and caltrops, be far away: shun rich pastures: and from the beginning choose flocks that are white with soft wool. And that ram, though he himself be of the purest white, under whose moist palate there lurks but a black tongue, reject, lest he should sully the fleeces of the new born lambs; and look out for another over the well-stocked field. Thus Pan, the god of Arcadia (if the story be worthy of credit), deceived thee, O moon, captivated with a snowy offering of wool, inviting thee into the deep groves: nor didst thou scorn his invitation.

But let him who is studious of milk, carry to the cribs with his own hand the cytissus, and plenty of water-lilies, and salt herbs. Hence [the animals] are both more desirous of the river, and distend their udders the more, and in their milk return a faint savor of the salt.

Many restrain the kids as soon as grown up from their dams, and fasten muzzles with iron spikes about their snouts. What they milk at the sun-rising and the hour of morn. they press at night: what they milk now in the evening and at sun-setting, the shepherd at daybreak carries to town in baskets: or they season it with a small quantity of salt, and lay it up for winter.

Nor let your care of dogs be your last: but feed at once with

⁴³ On the "formido" here spoken of, see my note on *Æn.* iv. 121. B.

fattening whey the swift hounds of Sparta," and the fierce mastiff of Molossis. While these are your guards, you need never fear the nightly robber to your stalls, the incursions of the wolves, or the restless Iberians⁴³ coming upon you by stealth. Often too in the chase you will pursue the timorous wild asses, and with hounds you will hunt the hare, with hounds the hinds. Often, driving on with full cry, you will give chase to the boar roused from his sylvan soil; and over the lofty mountains with shouts pursue the stately stag into the toils.

Learn also to burn fragrant cedar in the folds, and to drive away the rank water-snakes with the scent of galbanum. Often under the mangers, when not moved, either the viper of pernicious touch lies concealed, and affrighted flies the light; or that snake, the direful pest of kine, which is wont to shelter itself under a roof and shade, and shed its venom on the cattle, keeps close to the ground. Snatch up stones, shepherd, snatch up clubs; and while he rears his threatening gorge, and swells his hissing neck, knock him down: and now in fright he has deeply hidden his dastardly head, while his middle-knots and the wreaths in his tail's extremity are unfolded, and his last tortuous joint now drags its slow spires along. There is also that baneful snake in the Calabrian lawns,⁴⁴ winding up his scaly back, with breast erect, and a long belly speckled with broad spots; who, while any rivers burst from their fountains, and while the lands are moist with the dewy spring and rainy south winds, haunts the pools, and, lodging in the banks, intemperate gorges his horrid maw with fishes and croaking frogs. When the fen is burned up, and the earth gaps with drought, he darts forth on dry ground, and rolling his inflamed eyes, rages in the fields, exasperated with thirst, and aghast with heat. Let me not then choose to indulge soft slumbers in the open air, or to lie along the grass in the slope of a wood, when,

⁴³ Sparta, called also Lacedæmon (Misitra), a famous city of Peloponnesus in Greece, the capital of Laconia, and long the rival of Athens. Molossia, a district in the south of Epirus, celebrated for its fierce breed of dogs.

⁴⁴ Iberians, the Spaniards were so called, from Iberus (the Ebro), a large river of Spain.

⁴⁵ Calabrian lawns. Calabria is a country in the south of Italy, anciently part of Magna Græcia.

renewed and sleek with youth by casting his slough, he rolls along leaving either his young or eggs in his den, reared to the sun, and in his mouth quivers a three-forked tongue.

I will also teach thee the causes and the signs of their diseases. The filthy scab infects the sheep, when the raw shower hath pierced deep into the quick, and winter, rough with hoary frost; or, when the sweat unwashed away adheres to them after shearing, and prickly briars have torn their bodies. On this account, the shepherds drench the whole flock in sweet streams, and the ram with damp fleece is plunged into the pool, and sent to float along the stream; or they besmear their bodies after shearing with bitter lees of oil, and mix with it litharge of silver, native sulphur, Idæan pitch, and fat unctuous wax, and the sea-leek, rank hellebore, and black bitumen. But there is not any more effectual remedy for their sufferings, than to lance the head of the ulcer with steel: the distemper is nourished and lives by being covered; while the shepherd refuses to apply the healing hand to the wound, or sits still, praying the gods for better omens.

Moreover, when the malady, penetrating into the inmost bones of the bleating sheep, rages, and the parching fever preys upon their limbs, it has been of use to drive out the kindled inflammation, and between the under parts of the feet to open a vein spouting with blood; in such manner as the Bisaltæ⁴⁷ use, and the fierce Gelonian, when he flies to Rhodope, and the deserts of the Getæ, and drinks milk thickened with the blood of horses.

Whatever sheep thou seest either creep away at a distance from the rest, under the mild shade, or listlessly crop the tops of the grass, and follow in the rear, or lie down as she is feeding in the middle of the plain, and return by herself late in the evening; forthwith check the evil by the steel, before the dire contagion spreads among the unwary flock.

The whirlwind, that brings on a wintery storm, rushes not so frequent from the sea, as the plagues of cattle are numerous. Nor do diseases only sweep away single bodies, but also whole folds suddenly, the offspring and the flock at once, and the

⁴⁷ Bisaltæ, a people of Macedonia or Thrace. Getæ, a people of European Scythia, inhabiting that part of Dacia near the mouths of the Ister (Danube).

whole stock from the first breed. Whoever views the ærial Alps, and the Noric castles on the hills, and the fields of Iapidian Timavus, and the realms of the shepherds even now after so long a time deserted, and the lawns lying waste far and wide, may then know this. Here, in former times, a doleful sweeping plague⁴⁸ arose from the distemper of the air, and grew more and more inflamed through the whole heat of autumn; and delivered over to death all the race of cattle, all the savage race; poisoned the lakes, and tainted the pastures with contagion. Nor was the way of their death simple;⁴⁹ but when the burning fever, reveling in every vein, had shrunk up their wretched limbs, again the dropsical humor overflowed, and converted into its substance all the bones piecemeal consumed by the disease. Often amid the service of the gods, the victim standing at the altar, while the woollen wreath is entwined with snowy fillet, has dropped down gasping to death⁵⁰ in the hands of the lingering officiators. Or, if the priest had stabbed any one before [it fell], neither do its entrails, when laid on the altars, burn, nor is the augur, when consulted, able thence to give responses; and the knives applied are scarcely tinged with blood, and the surface of the sand hardly stained with the meager gore. Hence the calves every where expire in the luxuriant pastures, and render up their sweet lives at the full cribs. Hence the fawning dogs are seized with madness; and wheezing cough shakes the diseased swine, and suffocates them with tumors in the throat. The unfortunate horse, [once] conqueror, forgetful of his exercises and his pasture, pines away, loathes the springs, and often paws the ground with his foot; his ears hang down; an intermitting sweat [breaks out] about them, and that too cold at the approach of death; his withered skin feels hard, and in handling resists the touch. These symptoms they give before death in the first days. But if in process of time the disease begins to rankle, then are their eyes inflamed, and the

⁴⁸ It is almost unnecessary to remind the reader that Virgil is indebted to Thucydides and Lucretius throughout the following description. B.

⁴⁹ *Nec for et non*: "And various were the forms of death." HICKIE.
 "Nor was the path of death one and the same." ANTHON.

⁵⁰ "*Moribundus*," according to Wagner, has three significations in Virgil: 1. = *Moriens*, Georg. iii. 488. 2. = *Moriturus*, Æn. iv. 323. 3. = *Mortalis*, Æn. vi. 732. B.

breath fetched from the bottom of the breast is sometimes mixed with a heavy groan; and with a long sob they distend their lowest flanks: black blood gushes from their nostrils, and the rough tongue clings to their choked-up jaws. At first it proved of service to pour the tenæan draught down their throats; this appeared the sole remedy for the dying: soon after, this very thing proved their destruction; and being recruited, they burned with furious rage, and they themselves, now in the agonies of death (may the gods award better things to the good, and such frenzy to our foes!) tore their own mangled limbs with their naked teeth. Lo, the bull too, smoking under the oppressive share, drops down, and vomits out of his mouth blood mingled with foam, and fetches his last groans. the plowman, unyoking the steer that mourns his brother's death, goes away sad, and in the midst of his work leaves the plow fixed in the earth. Neither the shades of the deep groves, nor the soft meadows, can affect his mind, nor the river which rolling over the rocks, glides to the plain more pure than amber: but his deep sides grow lank, deadness rests upon his heavy eyes, and his neck with unwieldy weight drops to the ground. What do their labors or good offices now avail them? what [avails it] to have turned the heavy lands with the share? Yet they were never injured by the rich gifts of Bacchus, or by banquets of many courses. They feed on leaves and the nourishment of simple herbs; the crystal springs and running rivers are their drink; and no care breaks their healthful slumbers. At no other time, they tell us that kine were wanting in those regions for Juno's sacred rites, and that the chariots were drawn to their lofty shrine by wild-bulls ill-matched. Therefore, with difficulty they tear the ground with harrows, and with their very nails set the corn, and over the high mountain drag the croaking wagons with their strained necks. The wolf meditates no ambuscades around the folds, nor prowls about the flock by night; a sharper caro subdues him. The timorous deer and fugitive stags saunter among the dogs, and about the houses. Now, too, the waves wash out upon the extremity of the shore the breed of the immense ocean, and all the race of swimmers, like shipwrecked bodies; and the unwonted sea-calves fly to the rivers. The viper, too, in vain defended by her winding den, expires, and

the astonished water-snakes, erecting their scales. To the very birds the air becomes pernicious; and falling headlong, they leave their lives beneath the lofty cloud.

Nor, moreover, avails it now for their pasture to be changed; the arts to which they had recourse prove noxious: the masters failed, Chiron,⁶¹ the son of Phyllyra, and Melampus, the son of Amythaon. Pale Tisiphone,⁶² sent from the Stygian glooms to light, rages: drives before her diseases and dismay: and daily rising, higher erects her baleful head. With bleating of the flocks, and frequent lowings, the rivers, the withered banks, and sloping hills resound; and now by droves and flocks she deals destruction, and in the very stalls heaps up carcasses rotting away with foul contagion, till they learn to bury them in the ground, and hide them in pits. For neither was there use for their hides, nor could any cleanse their flesh with water, or purge it by fire; nor durst they so much as shear the fleece corrupted with disease and filthy sores, or touch the infected yarn. But yet, if any one tried the odious vestments, fiery pustules and filthy sweat overspread his noisome body; and then, no long time intervening, the sacred fire preyed upon his infected limbs.

BOOK IV.

The subject of the Fourth Book is the management of bees; their habits, economy, polity, and government, are described with the utmost fidelity, and with all the charm of poetry. The Book concludes with the beautiful episode of Aristæus recovering his bees.

NEXT will I set forth the heavenly gift of ærial honey. Vouchsafe, Mæcenas, thy regard to this part also of my work.' I will sing spectacles to you marvelous of minute things: the magnanimous leaders, the manners and employments, the tribes and battles of the whole race in order. My labor is upon an humble theme, but not mean the praise, if the adverse deities permit one, and Apollo invoked hear.

⁶¹ Chiron, one of the Centaurs, son of Saturn and Phyllyra, was famous for his skill in music, physic, and shooting. Melampus, a celebrated soothsayer and physician of Argos.

⁶² Tisiphone, one of the Furies, who was the minister of Divine vengeance, and punished the wicked in Tartarus.

¹ Probably in imitation of Aratus, Phæn. 29, μόχθος μὲν τ' ὀλίγος, τὸ δὲ μύριον αὐτίκ' ὀνειράτ. B.

First, a seat and station must be sought for the bees, where neither winds may have access (for the winds hinder them from carrying home their food), nor sheep and frisky kids may trample down the flowers, or heifer, straying in the plain, spurn off the dews, and bruise the rising herbs.

And let the lizards with speckled scaly backs be far from the rich hives, and woodpeckers, and other birds; and Progne,² whose breast is stained with her bloody hands. For they lay all things waste around, and in their mouths bear away the bees themselves while on the wing, a sweet morsel for their merciless young. But let clear springs, and pools edged with green moss, be near, and a gentle rivulet swiftly running through the meads; and let a palm or stately wild olive overshadow the entrance: that, when the new kings lead forth the first swarms in their own spring, and the youth, issuing from the hives, indulge in sport, the neighboring bank may invite them to withdraw from the heat, and the tree just in their way may receive them with its leafy shelter. Into the midst of the water, whether it stagnates idle or purling runs, throw willows across, and huge stones, that they may rest upon frequent bridges, and spread their wings to the summer sun, if the impetuous east wind has by chance dispersed those that lag behind, or immersed them in the flood. Around these places let green cassia, and far-smelling wild thyme, and plenty of strong-scented savory, flower; and let beds of violet drink an irrigating³ fountain.

But as for your hives themselves, whether they be compacted of hollow bark, or woven with limber osier, let them have their inlets narrow; for winter congeals the honey with its cold, and the heat melts and dissolves the same: either force is equally dreaded by the bees: nor is it in vain that they smear with wax⁴ the slender crevices in their houses, and fill up the edges with fucus and flowers, and preserve for those very uses collected glue, more tenacious than bird-lime, or the pitch of Phrygian Ida.⁵ Often, too, if fame be true, they have

² Progne, the wife of Tereus, king of Thrace, was feigned to have been changed into a swallow. See note ²⁹ on Ecl. 6.

³ Observe the active force of "irriguos." B.

⁴ i. e. propolis. See Anthon.

⁵ Phrygian Ida, a celebrated mountain, or ridge of mountains, in the vicinity of Troy, covered with pine-trees, etc., and commanding an extensive view of the Hellespont and the adjacent countries. From Mount

cherished their families in cells dug under ground, and have been found deep down in hollow pumice-stones, and the cavity of a rotten tree. But do thou, carefully cherishing, daub their chinky chambers round with smooth mud, and strew it thinly over with leaves; and suffer not a yew near their lodges, nor burn in the fire the reddening crabs, nor trust them to a deep fen, or where there is a noisome smell of mire, or where the hollow rocks resound on being struck, and the struck image of the voice rebounds.

For what remains, when the golden sun has driven the winter under ground, and opened the heavens with summer light; they forthwith traverse the lawns and woods, crop the bright-hued flowers, and lightly skim the surface of the streams. Hence, gladdened with I know not what agreeable sensation, they grow fond of their offspring and young breed: hence they labor out with art new waxen cells, and form the clammy honey. After this, when now you see the swarm, after emerging from the hives into the open air, swim through the serene summer sky, and marvel at the blackening cloud driven about by the wind, mark well: they always seek the waters and leafy coverts: here sprinkle the juices prescribed, bruised balm and the common herb of honey-wort: awake the tinkling sounds, and beat around the cymbals of the mother.⁶ They of themselves will settle on the medicated seats; they of themselves, after their manner, will retreat into the inmost cells.

But if they should go forth to battle (for often discord with huge commotion seizes two kings), you may straightway know long beforehand both the animosity of the populace, and their hearts in trepidation for war: for that martial clang of hoarse brass rouses the loiterers, and a voice is heard resembling the broken sounds of trumpets. Then in a hurry they assemble, quiver with their wings, sharpen their stings upon their beaks, prepare their sinews, crowd thick around their king and to his pavilion, and with loud hummings challenge the foe.

As soon, therefore, as they find the spring serene, and the

Ida issued the Simois, Scamander, and other rivers, and here it was that Paris adjudged the prize of beauty to the goddess Venus.

⁶ Cybele, called the Mother of the Gods, was the daughter of Cœlus and Terra. and wife of Saturn. DAVIDSON.

fields of air open, forth they rush from their gates; they join battle: buzzing sounds arise in the sky aloft: mingled they cluster in a mighty round, and fall headlong: hail rains not thicker from the air, nor such quantities of acorns from the shaken oak. The kings themselves amid the hosts, distinguished by their wings, exert mighty souls in little bodies; obstinately determined not to yield till the dread victor has compelled either these or those to turn their backs in flight. These commotions of their minds, and this so mighty fray, checked by the throw of a little dust, will cease.

But when you have recalled both leaders from the battle, put him to death that appears the worse, lest by prodigality he do hurt; and suffer the braver to reign in the court without a rival. The one will glow with refulgent spots of gold; for there are two sorts: this is the better, distinguishable both by his make, and conspicuous with glittering scales: the other is horribly deformed with sloth, and ingloriously drags a large belly.

As the kings are of two figures, so are the bodies of their people.⁷ For the one looks hideously ugly; as when a parched traveler comes from a very dusty road, and spits the dirt out of his dry mouth: the others shine and sparkle with brightness, glittering with gold, and their bodies spangled with equal drops. This is the better breed: from these at stated season of the sky you will press the luscious honey; yet not so luscious as pure, and fit to correct the hard relish of the grape.

But when the roving swarms fly about and sport in the air, disdain their hives, and leave the cold habitations, you will restrain their unsettled minds from their vain play. Nor is there great difficulty in restraining them: do you but clip the wings of their kings; not one will dare, while they stay behind, to fly aloft, or pluck up the standard from the camp.

Let gardens fragrant with saffron flowers invite them; and the protection of Hellespontic Priapus, the averter of thieves and birds, with his willow scythe preserve them. Let him who makes such things his care, himself bring thyme and pines from the high mountains, to plant them far and wide

⁷ This, like many other of Virgil's statements respecting bees, is erroneous. The reader will find much information in Anthon's entertaining notes. B.

about their hives : let him wear his hands with the hard labor, set himself the fruitful plants in the ground, and water them with kindly showers.

And indeed, were I not just furling my sails at the last period of my labors, and hastening to turn my prow to land, perhaps I might both sing what method of culture would adorn rich gardens, and the rose-beds of twice-blooming *Pæstum*;⁸ and how endive and banks green with parsley delight in drinking the rills ; and how the cucumber winding along the grass swells into a belly : nor had I passed in silence the late-flowering daffodil, or the stalks of the flexile *acanthus*, or the pale ivy, and the myrtles that love the shores. For I remember that, under the lofty turrets of *Œbalia*,⁹ where black *Galæsus*¹⁰ moistens the yellow fields, I saw an old *Corycian*,¹¹ to whom belonged a few acres of neglected land ; nor was that soil rich enough for the plow, proper for flocks, or commodious for vines. Yet here among the bushes, planting a few pot-herbs, white lilies, vervain, and esculent poppies all around, he equaled in disposition the wealth of kings ; and returning late at night, loaded his board with unbought dainties. He was the first to gather the rose in spring, and fruits in autumn : and, even when sad winter split the rocks with cold, and bridled up the current of the rivers with ice, in that very season he was cropping the locks of the soft *acanthus*, chiding the late summer, and the lingering zephyrs.

He, therefore, was the first to abound with pregnant bees and numerous swarms, and to strain the frothing honey from the pressed combs ; he had limes and pines in great abundance ; and as many fruits as the fertile tree had been clothed with in early blossoms, so many it retained ripe in autumn. He too transplanted into rows the late [far-grown] elms, and hard pear-trees, and sloe-trees now bearing damascenes, and the plane now ministering shade to drinkers. But these I for

⁸ *Pæstum* (*Pesto*), a town of *Lucania*, on the Gulf of *Salerno*, where the roses blossom twice a year.

⁹ *Œbalia*, *Tarentum*, in the south of *Italy*, was so called because built by a colony under *Phalanthus*, who came from *Œbalia*, or *Laconia*, in *Greece*. *Galæsus*, a river of *Calabria*, flowing into the Bay of *Tarentum*.

¹⁰ Cf. "umbrosus *Galæsus*," *Propert.* ii. 25, 67. B.

¹¹ *Corycius*, a contented old man of *Tarentum*, whose time was employed in taking care of his bees. Some suppose that by *Corycius*, *Virgil* meant a native of *Corycus* (a town of *Cilicia*), who had settled in *Italy*,

my part pass over, restrained by the narrow bounds I have prescribed to myself, and leave to others hereafter to record.

Come, now, I will unfold the qualities which Jupiter himself has implanted in the bees; for which reward accompanying the shrill sounds and tinkling brass of the Curetes,¹² they fed the king of heaven under the Dictæan cave. They alone have their offspring in common, share the building of a city in common, and pass their lives under powerful laws; and they alone have a country of their own, and a fixed abode. And, mindful of the coming winter, they experience toil in summer, and lay up their acquisitions into the common stock. For some are provident for food, and by fixed compact are employed in the fields; some within the inclosure of their hives lay Narcissus¹³ tears, and clammy gum from the bark of trees, for the first foundation of the combs, then build downward the viscid wax; others bring up to their full growth the young, the hope of the nation; others condense the purest honey, and distend the shells with liquid nectar. Some there are to whose lot has fallen the watching of the gates, and these by turns observe the waters and clouds of heaven; or receive the loads of those who return; or, forming a band, drive from the hives the drones, a sluggish horde. The work is warmly plied, and the honey smells fragrant of thyme.

And as when the Cyclops urge on the thunderbolts from the stubborn masses, some receive and render back the air in the bull-hide bellows; some dip the sputtering brass in the trough: Ætna groans under the weight of their anvils: they alternately with vast force lift their arms in time, and turn the iron with the gripping pincers. Just so, if we may compare small things with great, the innate love of gain prompts the Cecropian bees,¹⁴ each in his proper function. The elder have

¹² Curetes, or Corybantes, the priests of Cybele, who inhabited Mount Ida in Crete; they were intrusted with the education of the infant Jupiter, and to prevent his being discovered by his father, who sought to destroy him, they invented a kind of dance, and drowned his cries by the noise of their cymbals.

¹³ Narcissus, a beautiful youth, who, on seeing his image reflected in a fountain, became enamored of it, thinking it to be the nymph of the place. He died of grief, and was changed into a flower, which still bears his name.

¹⁴ Cecropian bees, that is, Attic or Athenian bees, from Cecrops ~~the~~ founder and first king of Athens.

the care of their towns, and to fortify the combs, and frame the artificial cells. But the younger return fatigued late at night, their thighs laden with thyme; they feed at large on arbutes, and gray willows, on cassia, and glowing crocus, on the gummy lime, and deep-colored hyacinths. All have one rest from work, all one common labor. In the morning they rush out of the gates without any delay. Again, when the evening at length has warned them to return from feeding in the fields, then they seek their habitations, and then refresh their bodies: the hum arises, and they buzz about the borders and entrance of their hives. Soon after, when they have composed themselves in their cells, all is hushed for the night; and their proper sleep seizes their weary limbs. Nor do they remove to a great distance from their hive when rain impends, or trust the sky when east winds approach; but in safety supply themselves with water all around under the walls of their city, and attempt but short excursions; and often take up little stones, as unsteady vessels do ballast in a tossing sea; with these they poise themselves through void airy regions.

Chiefly you will marvel at this custom peculiar to the bees, that they neither indulge in conjugal embrace, nor softly dissolve their bodies in the joys of love, nor bring forth young with a mother's throes. But they themselves cull their progeny with their mouths from leaves and fragrant herbs; they themselves raise up a new king and little subjects, and build new palaces and waxen realms.

Often, too, in wandering among the flinty rocks, have they torn their wings, and voluntarily yielded up their lives under their burden: so mighty is their love for flowers, and such their glory in making honey. Therefore, though a narrow term of life is their lot (for it is not prolonged beyond the seventh summer), yet the race remains immortal, and through many years the fortune of the family subsists, and grandsires of grandsires are numbered.

Besides, not Egypt's self, nor great Lydia,¹⁵ nor the nation of the Parthians, nor Median Hydaspes, are so observant of their king. While the king is safe, there is one mind among

¹⁵ Lydia, a country of Asia Minor, south of Mysia, now part of Anatolia. Hydaspes, a river of Persia, supposed to be the Choaspes, or the Araxes.

all: when he is dead, they sever their allegiance; they themselves tear to pieces the fabric of their honey, and demolish the structure of their combs. He is the guardian of their works: him they admire, and all encircle him with thick humming, and guard him in a numerous body; often they lift him up on their shoulders, expose their bodies in war, and through wounds seek a glorious death.

From these appearances, and led by these examples, some have alleged that a portion of the divine mind, and a heavenly emanation, may be discovered in bees; for that the Deity pervades the whole earth, the tracts of sea, and depth of heaven; that hence the flocks, the herds, men, and all the race of beasts, each at its birth, derive their slender lives. Accordingly [they affirm], that all of them, when dissolved, return and are brought back thither hereafter; nor is there any room for death; but that they mount up alive each into his proper order of star, and take their seat in the high heaven.

When you intend to rifle the narrow mansions [of the bees], and their honey preserved in their treasures, first, sprinkled [as to your body],¹⁶ gargle your mouth with a draught of water, and bear in your hand before you the searching smoke. Twice they press the teeming cells; there are two seasons of that harvest; one, as soon as the Pleiad Taygete¹⁷ has displayed her comely face to the earth, and spurns with her foot the despised waters of the ocean; or when the same star, flying the constellation of the watery Fish, descends in sadness from the sky into the wintry waves. They are wrathful above measure, and when provoked, breathe venom into their stings, and leave their hidden darts fixed in the veins, and lay down their lives in the wound.

If, however, fearing¹⁸ a hard winter, you both be sparing for the future, and have pity on their drooping spirits and shattered state; yet who will hesitate to fumigate [their lives] with thyme, and cut away the empty wax? for often the Hazard preys unseen upon the combs, and the cells are stuffed with cockroaches that shun the light; the drone also that sits exempt from duty at another's repast, or the fierce hornet has

¹⁶ See Anthon's note. C.

¹⁷ Taygete, a daughter of Atlas and Pleione, who became one of the Pleiades after death.

¹⁸ The older editions read "metues." B.

engaged them with unequal arms; or the moth's direful brood; or the spider, hateful to Minerva, has suspended her loose nets in their gates.

The more they are exhausted, the more vigorously will they all labor to repair the ruins of their decayed race, to fill up the rows of cells, and weave their magazines of flowers. But since life has on bees too entailed our misfortunes, if their bodies shall languish with a sore disease, which you may know by undoubted signs; immediately the sick change color; horrid leanness deforms the countenance; then they carry the bodies of the dead out of their houses, and lead the mournful funeral processions; or clinging together by the feet, hang about the entrance, and loiter all within their houses shut up, both listless through famine, and benumbed with contracted cold. Then a hoarser sound is heard, and in drawling hums they buzz; as at times the south wind murmurs through the woods; as the ruffled sea creaks hoarsely with refluxing waves; as rapid fire in the pent furnace roars. In this case now I would advise to burn gummy odors, and to put in honey through pipes of reed, kindly tempting and inviting the enfeebled bees to their known repast. It will be of service also to mix with it the juice of pounded galls, and dried roses, or inspissated must¹⁹ thickened over a strong fire, or raisins from the Pythian vine, Cecropian thyme, and strong-smelling centaury. There is also in the meadows a flower, to which the husbandmen have given the name of *amellus*; an herb easy to be found; for from one root it shoots a vast luxuriance of stalks, itself of golden hue; but on the leaves, which are spread thickly around, the purple of the dark violet sheds a gloss. The altars of the gods are often decked with plaited wreaths [of this flower]. Its taste is bitterish in the mouth; the shepherds gather it in new-shorn valleys, and near the winding streams of Mella.²⁰ Boil the roots thereof in fragrant wine; and present it as food [for the bees] in full baskets at their door.

But if the whole stock should suddenly fail any one, and he should have no means to recover a new breed; it is time

¹⁹ "When must was inspissated to one half, it acquired the name of *defrutum*." ANTHON.

²⁰ Mella, a small river of Cisalpine Gaul, falling into the Ollius, and with it into the Po.

both to unfold the memorable invention of the Arcadian master, and how the tainted gore of bullocks slain has often produced bees: I will disclose the whole tradition, tracing it high from its first source. For where the happy nation of Pellaean Canopus²¹ inhabit the banks of the Nile, floating [the plains] with his overflowing river, and sail around their fields in painted gondolas; and where the river, that rolls down as far as from the swarthy Indians, presses on the borders of quivered Persia, and fertiles verdant Egypt with black silt, and pouring along divides itself into seven different mouths; all the country grounds infallible relief on this art. First a space of ground of small dimensions, and contracted for this purpose, is chosen; this they strengthen with the tiling of a narrow roof and confined walls; and add four windows of slanting light in the direction of the four winds. Then a bullock, just bending the horns in his forehead, two years old, is sought out: while he struggles exceedingly, they close up both his nostrils, and the breath of his mouth; and when they have beaten him to death, his battered entrails are crushed within the hide that remains entire. When dead, they leave him pent up, and lay under his sides fragments of boughs, thyme, and fresh cassia. This is done when first the zephyrs stir the waves, before the meadows blush with new colors, before the chattering swallow suspend her nest upon the rafters. Meanwhile the juices, warmed in the tender veins, ferment: and animals, wonderful to behold, first short of their feet, and in a little while buzzing with wings, swarm together, and more and more take to the thin air: till they burst away like a shower poured down from summer clouds; or like an arrow from the whizzing string, when the swift Parthians first begin the fight.

What god, ye Muses, what god disclosed to us this art? whence took this new experience of men its rise?

The shepherd Aristæus,²² flying from Peneian Tempe,²³

²¹ Canopus (near Aboukir), a city of Egypt, 12 miles east from Alexandria. It is here called Pellaean, having been founded by a colony from Pella, a city of Macedonia, or in allusion to the conquest of the country by Alexander the Great, who was born at Pella.

²² Aristæus was the son of Apollo and Cyrene. He became enamored of Eurydice, the wife of Orpheus, and was the first who taught mankind the culture of Olives, and the management of bees; after death he was worshipped as a god.

²³ Peneian Tempe, a celebrated vale in Thessaly, between Mount Olym-

having lost his bees, as it is said, by disease and famine, stood mournful by the sacred source of the rising river, much and oft complaining: and with these accents addressed his parent: Mother Cyrene, mother, who inhabitest the depth of this flood, why hast thou brought me forth of the illustrious race of gods (if indeed, as you pretend, Thymbrean Apollo be my sire), thus abhorred by destiny? or whither is thy love for me banished? why didst thou bid me hope for heaven? Lo, I, though thou art my mother, am even bereft of this very glory of my mortal life, which, amid my watchful care of flocks and agriculture, I, after infinite essays, with much difficulty achieved. Why then, go on; root up with thine own hands my happy groves; bear the hostile flame into my stalls, and kill my harvests; burn up my plantations, and wield the sturdy bill against my vineyards; if such strong aversion to my praise hath seized thee.

But his mother heard the sound beneath the chambers of the deep river; her nymphs around her were carding the Milesian fleeces, dyed with rich glass-green tincture; Drymo²⁴ and Xantho, Ligea and Phyllodoce, their comely hair flowing down their snow-white necks; Nescæ and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a virgin, the other just experienced in the first labors of Lucina; Clio, and her sister Beroë, both daughters of Oceanus, both in gold, both in spotted skins arrayed; Ephyre and Opis, and Asian Deïopeia; and swift Arethusa, having at length laid her darts aside: among whom Clymene was relating Vulcan's unavailing care, the tricks and pleasant thefts of Mars, and recounted the frequent amours of the gods down from Chaos. While the nymphs, charmed with this song, wind off their soft task from the spindles, the lamentations of Aristæus again struck his mother's ears, and all were amazed in their crystal beds:

pus and Ossa, through which the river Peneus flows into the Ægean. Tempe was about five miles in length, but very narrow, in few places above a quarter of a mile broad. The ancient poets have described it as one of the most delightful spots in the world: hence all valleys that are pleasant are by the poets called Tempe. Thymbra, a plain in Troas, through which the river Thymbrius flowed in its course to the Scamander. Apollo had there a temple, and thence it is called Thymbrean.

²⁴ Drymo, etc. These were sea-nymphs, the attendants of Cyrene, daughter of the river Peneus, who was carried by Apollo to that part of Africa which was called Cyrenaica, where she became the mother of Aristæus.

but Arethusa upreared her golden head before her other sisters, darting her eyes abroad; and afar [she cried], O sister Cyrene, not in vain alarmed with such piteous moaning, thy own Aristæus, overwhelmed with sorrow, thy darling care, stands weeping by the water of Peneus thy sire, and calls thee cruel by name. To her the mother, her soul seized with unusual concern, cries, Conduct, conduct him quickly to us; to him it is permitted to tread the courts of the gods. At the same time she commands the deep floods to divide on all sides, that the youth might make his approach. And the water, bent into the shape of a mountain, stood round about him, received him into its ample bosom, and let him pass under the river. And now admiring his mother's palace, and humid realms, the lakes pent up in caverns, and the sounding groves, he passed along, and amazed at the vast motion of the waters, surveyed all the rivers gliding under the great earth in different places; Phasis²⁵ and Lycus, and the source whence deep Enipeus first bursts forth, whence father Tiberinus,²⁶ and whence Anio's²⁷ streams, and Hypanis²⁸ roaring down the rocks, and Mysian Caicus, and Eridanus, his bull-front decked with two gilt horns, than whom no river pours along the fertile fields with greater violence into the dark, troubled²⁹ sea.

After he had arrived under the roof of her bed-chamber, hung with pumice-stones, Cyrene was informed of the vain lamentations of her son; the sisters in order serve up the crystal streams for the hands, and bring smooth towels. Some load the board with viands and plant the full cups. The altars

²⁵ Phasis (Phaz or Rhion), a river of Colchis, rising in Mount Caucasus, and falling into the Euxine. Lycus, a river of Armenia. Enipeus, a river of Thessaly, falling into the Peneus.

²⁶ Tiber, a celebrated river of Italy, on whose banks the city of Rome was built. It was originally called Albula, from the whiteness of its waters, and afterward Tiber, from Tiburinus, king of Alba, who was drowned in it. The Tiber rises in the Apennines, and after dividing Latium from Etruria, falls into the Mediterranean 16 miles below Rome.

²⁷ Anio (Teverone), a river of Italy which falls into the Tiber.

²⁸ Hypanis (Bog), a river of European Scythia, which runs into the Euxine. Caicus (Grimakli), a river of Mysia, falling into the Ægean.

²⁹ Compare Anthon, who observes, "We have preferred rendering *purpureum* here by a double epithet. It is analogous to the Greek *πορφύρεος*, as said of the troubled sea, whence *βίος πορφύρεός θαλάσσιος*, "a seaman's troublous life."

blaze with Pauchæan fires. Then the mother thus speaks: Take bowls of Mæonian wine, let us offer a libation to Ocean. At the same time she herself addresses Ocean, the parent of things, and the sister nymphs, a hundred of whom preside over woods, a hundred over rivers. Thrice she sprinkled glowing Vesta with the liquid nectar: thrice the flame, mounting to the top of the roof, brightened: with which omen encouraging her soul, she thus begins: In Neptune's Carpathian gulf there dwells a seer, cœrulean Proteus,³⁰ who measures the great sea with fishes, and in a chariot yoked with two-legged steeds. He now revisits the ports of Emathia and his native Pallene:³¹ him both we nymphs, and old Nereus³² himself adore; for the prophet knows all things that are, that have been, and what is being drawn on as about to be. For such is the will of Neptune; whose unwieldy droves, and ugly sea-calves, he feeds under the deep. He, my son, must first be surprised with chains, that he may explain to you the whole cause of the disease, and make the issue prosperous. For no instructions will he give without compulsion, nor can you move him by entreaty: ply him, when taken, with rigid force and chains: all his tricks to evade these, proving vain, will at length be baffled. I myself, as soon as the sun has inflamed his noon-tide heats; when the herbs thirst, and the shade becomes more grateful to the cattle, will conduct you into the old god's retreats, whither he retires from the waves when fatigued; that you may easily assail him overpowered with sleep. But when you shall hold him fast confined within your arms and chains, then various forms and features of wild beasts will mock your grasp. For suddenly he will become a bristly boar, a fell tiger, a scaly dragon, and a lioness with a tawny mane: or he will emit the roaring of flame, and escape the chain; or, liquefied into fluid waters, glide away. But the more he shall transform himself into all shapes, still closer draw, my son, the hampering chains, till, rechanged, he shall

³⁰ Proteus, a sea-deity, son of Oceanus and Tethys. He is represented by the poets as usually residing in the Carpathian Sea between Crete and Rhodes: he possessed the gift of prophecy, and also the power of assuming different shapes.

³¹ Pallene, a small peninsula of Macedonia, on the Ægean Sea.

³² Nereus, a sea-god, son of Oceanus and Terra, and husband of Doris, by whom he had fifty daughters, the Nereids.

become such as you saw him when he closed his eyes in sleep commenced. She spoke; and shed around the liquid odor of ambrosia, wherewith she sprinkled over the whole body of her son. Now from his trimmed locks a delicious fragrance breathed, and active vigor was infused into his limbs. In the side of a hollowed mountain is a spacious cave, whither many a wave is driven by the wind, and divides itself into receding curves; at times a station most secure for weather-beaten mariners. Within Proteus hides himself behind the barrier of a huge rock. Here the nymph places the youth in ambush remote from view; she herself takes her station at a distance, shrouded in a misty cloud. Now the sultry dog-star, scorching the thirsty Indians, blazed in the sky, and the fiery sun had finished half his course: the herbs withered; and the rays made the shallow over-heated rivers boil, their channels being drained to their slimy bottom; when Proteus, repairing to his accustomed den, advanced from the waves. The watery race of the vast ocean, gamboling around him, scatter the briny spray far and near. The sea-calves apart lay themselves down to sleep along the shore. He himself (as at times the keeper of a fold upon the mountains, when evening brings home the bullocks from the pasture, and the lambs with noisy bleatings whet the hunger of the wolves) sits in the center on a rock, and counts over their numbers. Of [seizing] whom since so favorable an opportunity offered itself to Aristæus, scarcely suffering the aged god to compose his weary limbs, he rushes upon him with a great shout, and surprises him with chains reeling. He, on the other hand, not forgetful of his art, transforms himself into all the wondrous shapes in nature; fire, and a fierce savage, and flowing river. But when no shifts could find him an escape, overpowered he returned to himself, and at length thus spoke in human accent: Who, most presumptuous youth, enjoined thee (he said) to approach my habitation? or what demandest thou here? But he [replied], Thou knowest, O Proteus, thou knowest of thyself; nor is it in any one's power to deceive thee; but do thou cease to try [to escape me]. In pursuance of divine command, I come hither to consult thy oracle about my ruined affairs. Thus much he spoke. Then the prophet at length, with mighty force, rolled his eyes flashing with azure light, and gnashing his teeth fiercely, thus opened his mouth to disclose

the Fates : It is the vengeance of no mean deity that pursues thee : thou art making atonement for heinous crimes : these sufferings, by no means proportioned to thy guilt, unhappy Orpheus entails upon thee, unless the Fates oppose ; and he sorely rages for his ravished queen. She, indeed, rushing headlong along the river's bank, provided she could only escape thee, the maid doomed to death saw not the hideous water-snake before her feet, guarding the banks in the tall grass. But her fellow choir of Dryads filled the highest mountains with shrieks : the rocks of Rhodope wept ; so did lofty Pangæa,³³ and the martial land of Rhesus, the Getæ, and Hebrus, and attic Orithyia. Orpheus³⁴ himself, soothing the anguish of his love with his concave shell, sang of thee, sweet spouse, of thee by himself on the lonely shore ; thee when the day arose, thee when the day declined, he sang. He entering even the jaws of Tænarus, Pluto's gates profound, and the grove overcast with gloomy horror, visited the Manes, and their tremendous king, and hearts unknowing to relent at human prayers. But the airy shades and phantoms of the dead, moved at his song, stalked forth from the deep recesses of Erebus,³⁵ in such throngs, as birds that shelter themselves by thousands in the woods, when evening, or a wintry shower drives them from the mountains ; matrons, and men, and ghosts of gallant heroes deceased, boys and unmarried virgins, and youths laid on the funeral piles before the faces of their parents ; whom the black mud and unsightly reeds of Cocytus, and the lovely lake with sluggish wave, inclose around, and Styx, nine times poured between, confines. The very habitations and deepest dungeons of death were astonished, and the Furies, with whose hair blue snakes were interwoven ; and yawning Cerberus repressed his three mouths ; and the whirling of Ixion's wheel was suspended by the song. And now retracing his way, he had overpassed all dangers ;

³³ Pangæa, a mountain on the confines of Macedonia and Thrace.

³⁴ Orpheus was feigned by the poets to have descended into the infernal regions to recover his wife Eurydice, when he so charmed Pluto and Proserpine with the music of his lyre, that they consented to restore her, provided he forbore looking behind until he had gained the upper regions ; but he forgot his promise and his Eurydice instantly vanished.

³⁵ Erebus, a god of hell ; often used to signify hell itself. Cerberus, represented as a dog with three heads, that watched the entrance into the infernal regions.

and restored Eurydice was just approaching the regions above, following him; for Proserpina had given him that law: when a sudden frenzy seized the unwary lover, pardonable, indeed, if the Manes knew to pardon. He stopped, and on the very verge of light, ah! unmindful, and not master of himself, looked back on his Eurydice: there was all his labor wasted, and the law of the relentless tyrant broken; and thence a dismal groan was heard through the Avernian lake. Orpheus, she says, who both both unhappy and sad thus sighs: what so great frenzy is this? nor more the cruel Fates call me back, and deep close my swimming eyes. And now farewell: I am watched away, encompassed with thick night, and stretching forth to thee my feeble hands! ah, there no more. She spoke; and suddenly fled from his sight a different way,²⁶ like smoke blended with the thick air: nor more was seen by him grasping the shades in vain, and willing to say a thousand things; nor did the fury of hell suffer him even to cross the intervening fun. What should he do? whither should he turn himself, his love twice snatched away? with what tears move the Manes, with what words the gods? She, already cold, was sailing in the Stygian boat. For seven whole months, it is said, he mourned beneath a weather-beaten oak, by the streams of desert Styxian, and unfolded there his woes under the cold caves, refusing the very tapers, and feeding the oaks with his song: as mourning Philomel under a poplar shade bewails her lost young, which the hard-hearted clown observing in the nest has stolen undelivered; but she weeps through the night, and, perched upon a branch, renews her dolorous song, and fills the place all around with piteous wailings. No loves, no hymenial joys, could lend him rest. Alone he traversed the Hyperborean tracts of ice, the snowy Tanais, and fields never free from Rhipsean frosts, deploring his ravished Eurydice, and Pluto's useless gifts; for which despised rite²⁷ the Ciconian matrons, amid the sacred service of the

²⁶ I have always felt satisfied with this participle "diversa," although, I believe, Servius and all MBS support it. I think "disapens" is more Virgilian. Cf. Georg. iv. 419. So Laman, in an excellent imitation of this passage. B. 34. "Sic fata, refugit Umbra per amplexus traped disapens mariti." So "disapens," Ovid, Art. Am. l. 43; "relepen," Met. x. 57. B.

²⁷ The attempts to explain this passage are confessedly hopeless. See Anthon. "Munero" probably arose from a glance upon the preceding "dona." Can "quo nomina" (= on what pretext) be the true reading? B.

gods and nocturnal orgies of Bacchus, having torn the yoke in pieces, scattered his limbs over the wide fields. And even then, whilst Cægrian Hebrus rolled down the middle of it, his head torn from the alabaster neck, the voice itself, and his chilling tongue, invoked Eurydice, ah, unfortunate Eurydice! with his fleeting breath; the banks re-echoed Eurydice all along the river. Thus Proteus sang, and plunged with a bound into the deep sea; and, where he plunged, he tossed up the foaming billows under the whirling tide.

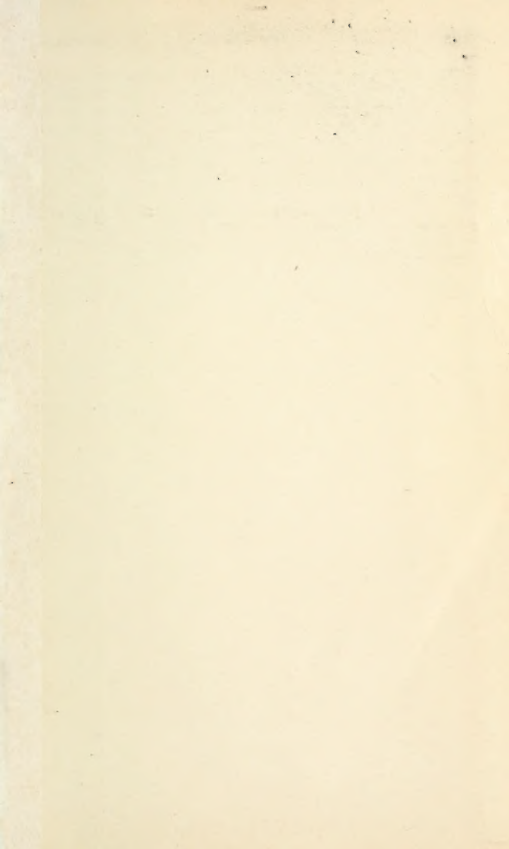
But not so Cyrene: for kindly she bespoke the trembling [Aristeus]: My son, you may ease your mind of vexatious cares. This is the whole cause of your disaster; hence the nymphs, with whom she used to celebrate the mingled dances in the deep groves, have sent this mournful destruction on your bees: but suppliant bear offerings, beseeching peace, and venerate the gentle wood-nymphs; for at your supplications they will grant forgiveness, and mitigate their wrath. But first will I show you in order what must be your manner of worship. Single out four choice bulls of beauteous form, which now graze for you the tops of green Lycæus; and as many heifers, whose necks are untouched [by the yoke]. For these erect four altars at the lofty temples of the goddesses: from their throats emit the sacred blood, and leave the bodies of the cattle in the leafy grove. Afterward, when the ninth morn has displayed her rising beams, you may offer Lethæan poppies as funeral rites to Orpheus, venerate appeased Eurydice with a slain calf, sacrifice a black ewe, and revisit the grove.

Without delay, he instantly executes the orders of his mother; repairs to the temple; raises the altars as directed; leads up four chosen bulls of surpassing form, and as many heifers, whose necks were untouched. Thereafter, the ninth morning having ushered in her rising beams, he offers the funeral rites to Orpheus, and revisits the grove. But here they behold a sudden prodigy, and wonderful to relate; bees through all the belly hum amid the decomposed bowels of the cattle; pour forth with the fermenting juices from the burst sides, and in immense clouds roll along; then swarm together on the top of a tree, and hang down in a cluster from the bending boughs.

Thus of the culture of fields, and flocks, and of trees, I

and
 folung; while great Cæsar at the deep Euphrates was thun-
 dering in war, was victoriously dispensing laws among the
 willing nations, and pursuing the path to Olympus. At that
 time, me, Virgil, sweet Parthenope³⁸ nourished, flourishing in
 the studies of inglorious ease; who warbled pastoral songs,
 and, adventurous through youth, sung thee, O Tityrus, under
 the covert of a spreading beach.

³⁸ Parthenope, afterward called Neapolis (Naples), a celebrated city
 of Campania, in Italy, seated on a beautiful bay, from which it rises like
 an amphitheater. It received the name of Parthenope from one of the
 Sirens who was buried there.





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